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The

Revival Thermometer

or, Gauging One's Spiritual Worth

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Revival Thermometer

or, Gauging One's Spiritual Worth

BY

WILLIAM P. PEARCE

Author of "The Tabernacle," "The Lover's Love," "The Master's Greatest Monosyllables," "Stepping Stones to Manhood," etc.

Introduction by

A. C. DIXON, D.D.

"Saviour, visit Thy plantation;
Grant us, Lord, a gracious rain;
All will come to desolation,
Unless Thou return again.
Lord revive us;
All our help must come from Thee."

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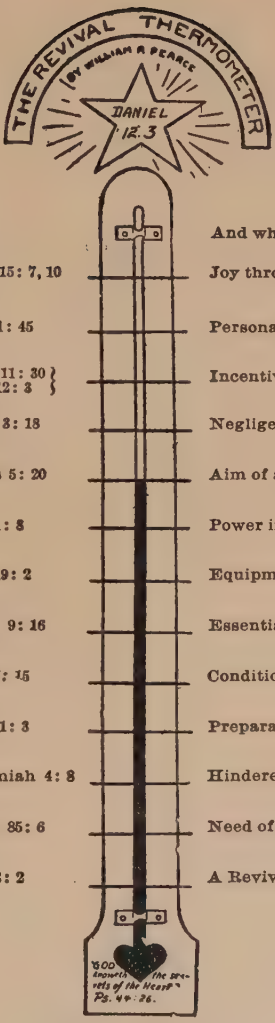

How		And what?
HIGH	Luke 15: 7, 10	Joy through a Revival.
	John 1: 45	Personal Work in a Revival.
DOES	Prov. 11: 30 / Dan. 12: 3	Incentives to a Revival.
THE	Ezek. 3: 18	Negligence in a Revival.
	James 5: 20	Aim of a Revival.
SPIRITUAL	Acts 1: 8	Power in a Revival.
MERCURY	Acts 19: 2	Equipment for a Revival.
	1. Cor. 9: 16	Essentials of a Revival.
RISE	Isa. 57: 15	Conditions of a Revival.
IN	Mark 1: 3	Preparation for a Revival.
	Nehemiah 4: 8	Hinderers of a Revival.
YOUR	Psalm 85: 6	Need of a Revival.
CHRISTIAN	Hab. 3: 2	A Revival. What is it?
LIFE?		

11902

THIS WORK IS AFFECTIONATELY

Dedicated

TO THE MEMORY OF

Rev. A. C. C. Ansty, M.A.
Rev. James Thompson
Opie Rodway, Evangelist

WHO WERE TO THE AUTHOR
THE EXEMPLIFICATION OF GREATNESS
AND GOODNESS DURING HIS BOYHOOD DAYS.
AS KIPLING WROTE: "THE CAPTAINS AND THE
KINGS DEPART," SO THEY HAVE GONE TO THEIR REWARD.
BUT THE MEMORY HOW SWEET! THEIR INFLUENCE
HOW GREAT! THOUGH DEAD, THEY SPEAK
THROUGH HIM WHOM THEY HAVE
ENABLED TO PREACH THE
GOSPEL BY WORD
AND PEN.

Preface

THE AUTHOR of this book lays little claim to the office of an evangelist, nor has he achieved fame as a preacher. But, in the quietness of his study, and in the sacredness of his pulpit, he has felt the need of a genuine revival, until the Holy Spirit constrained him to cry, "O Lord, revive Thy work."

So spasmodic and vacillating are many Christians in revival work, that the author uses as an object lesson a very common instrument, which indicates temperature, to show where they are, and how much higher they may climb in grace. It is the thermometer. By the aid of mercury on a graduated scale, one is able to estimate intensity of heat. "A rise of temperature is indicated by a rise of the mercury in the tube, owing to expansion; and, conversely, a fall of temperature is indicated by a fall of mercury in the tube."

How many of God's people resemble the mercury? During an evangelistic effort their hearts are so warmed, that prayer and faith go up to God, and zealous efforts are put forth for man. Alas, however, with the closing of the meetings, a change frequently occurs, indicated by a coldness and indifferentism. To aid such in keeping at the proper spiritual temperature is this REVIVAL THER-

MOMETER written, with the hope and prayer that the thoughts may glow, the words burn, until the flame of devotion upon the altar of hearts may be rekindled, and a genuine revival result. For when Zion puts on her strength great things will be brought to pass.

Truly,

William J. Pearce.

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Introduction

IT is an encouraging sign of the times that men who are not professional evangelists are writing books on evangelism. It is the result of the evangelistic atmosphere that fills the English-speaking world, and it helps to make this atmosphere still more evangelistic.

There has been a great educational revival. Colleges and universities have been established and endowed with millions. But there is no conflict between true learning and soul-winning fervor. Paul, the great apostle of the Gentiles, with a soul on fire with evangelistic zeal, was a man of learning. The great Methodist revival began with some university students, and the modern missionary movement can be traced to the University of Halle. Though D. L. Moody was not a college-bred man, R. A. Torrey, his successor in evangelism, graduated at Yale, and took a special course in a German university.

The education which opposes evangelism is based upon a theory of evolution which had its origin in Greek philosophy centuries before Christ. It denies the creation of man in the image of God, the fall of man, the incarnation of God in Christ, and would stretch the Bible upon the procrustean bed of its own unproved hypothesis. It produced a Darwin, who confessed that his

nature had been so atrophied that he had no use for poetry, music, or religion; a Spencer, with giant intellect and pagan attitude of the Athenians who erected an altar to the "Unknown God"; a Huxley, with brilliant mind and facile pen, who crystalized this Athenian agnosticism into a creed of ignorance concerning God; and a Haeckel, who did more than any other man in Germany to atheize science and destroy the consciousness of a personal God.

The facts of science proclaim a God of wisdom and power, and intimate the nature of the fuller revelation which we have in the Bible. It is only the fancies of unbelieving scientists, which they have magnified, first into possibilities, then into probabilities, and finally into certainties that have unsettled the faith of the academic school of thought in the biblical record of creation and redemption.

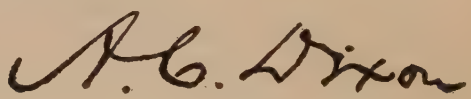
That man is a sinner can be proved by the Bible, the dictionary, the daily paper, and the experience of honest men. That regeneration is a sudden experience, giving the consciousness of freedom from the guilt of sin, and imparting to the soul an upward gravitation toward God, can be proved by the Scriptures and the testimony of thousands. It is unscientific to deny facts; and facts concerning sin and redemption through Christ are as well established as any fact brought to light in the laboratory.

The minister who calls men to immediate repentance and faith in Christ, that they may be born again and then grow in grace of character, is doing a more scientific work than the moralist who proclaims salvation by character without the

new birth, which brings into the soul the life that makes possible the building of a new character. Only a man of hyper-pharisaical spirit, or with a very low standard of morals, will claim that he has a perfect character; and, if he is saved by character, his salvation is only as perfect as his character. If he falls short in character, he of course falls short in salvation. Such a creed must leave honest people in perpetual doubt as to whether they are saved at all. To be saved by grace through Jesus Christ is to rejoice in a salvation which is perfect and prophetic of perfect character. "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." The imputed righteousness of Christ, which gives us assurance of full salvation, carries with it his imparted righteousness which will be developed and perfected in us by the Christ-life of which we become partakers in the new birth. Salvation by character through natural processes is to the humble, honest man, conscious of imperfection, a religion of despair, while salvation by grace which makes character is the religion of hope. N.B.

Jesus Christ gives a perfect salvation, which produces perfect character, while the mere moralist claims a character which demands salvation upon the ground of its worthiness. The minister, with his glad tidings of salvation through Christ, has a message even for an audience of convicts, while the moralist, with his salvation by character, would only mock the distress and despair of men who know that their characters do not even commend them to imperfect men, much less to an infinitely holy God.

We rejoice that THE REVIVAL THERMOMETER reveals the fact that any church may be instrumental in bringing about a revival. It emphasizes man's need and God's power to save, while it holds out to all who will accept salvation through Jesus Christ the hope of growth into the image of Him who is "altogether lovely."



The Revival Thermometer

CHAPTER I.

What Is a Revival?

THE more important the subject, the more careful investigation does it require. If "eloquent orators do not discuss petty themes," thinking Christians need consider the most essential. The great majority of things relate to time; the few and more momentous, to eternity. Nineteen centuries of the Christian era have passed and notable characters have uttered great truths, penned great proclamations, and contrived great inventions. Heirs are we indeed to the achievements of centuries. Steam and electricity obey our will, telegraph and telephone bring our distant friends within speaking nearness, and civilization with its science, literature, religious toleration and philanthropy have made us princes of the ages. Life also, according to Whittier:

" . . . Shall on and upward go:
Th' eternal step of progress beats
To that great anthem, calm and low,
Which God repeats."

A look backward, however, is necessary to a look forward. Some people have no perspective. Like Thoreau when pressing his forehead to the window-pane during his last illness, they can say: "I can see nothing on the outside." The couplets which are the "signs of the times,"[1] binding the past to the present and the present to the future, are deliberately overlooked. Their life is vacancy. They cannot say,

"Shines the last age, the next with hope is seen;
To-day slinks poorly off, unmarked, between;
Future or Past no richer secret folds,
O friendless Present, than thy bosom holds."

Religiously, the present may be said to be the apex of the ages. Never were there more churches, ministers, Bibles, charity organizations and elaborate machinery with the means to run them. Yet a "bird's-eye view" at the present state of affairs in and out of the church compels us to go back six centuries before Christ, and, with an almost

[1] Matt. 16:3.

unknown, humble prophet, cognizant and burdened because of the indifference, waywardness and ungodliness of the people, bow in earnest petition for a revival.

If no architect can be named greater than he who wrought the Parthenon, no sculptor than he who chiseled "David," no artist than he who painted "Christ before Pilate," no musician than he who classified the harmonies of the "Hallelujah Chorus," few can be named from the Old-Testament worthies equal to Habakkuk, who wanted God reincarnated into the lives of His people. If Phidias, looking over the years, saw the diviner man for whom he sought in the marble, and a soul-healer mightier than his Esculapius, then Habakkuk, with clearer vision, saw how this was to be accomplished. If Plato was stirred by thoughts that drifted down from Paradise, Habakkuk was moved by the voice of God when he said, "O Lord, I have heard thy speech and was afraid."[1] If Albert Midlane could write and James McGranahan could set to music these words:

[1] Hab. 3:2.

"Revive Thy work, O Lord!
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make Thy people hear,"

then to Habakkuk belongs the credit of this original prayer, which needs be offered now by the people of God,

"O Lord, Revive Thy Work."[1]

A revival! What is it? The word is somewhat a comparative and commonplace term. In recent years it has lost its charm, and with many has become odious, but few are the words more significant, as it deals with the spiritual quickening of a Christian. Not infrequently is it misleading. It has been made to associate with various types of religious meetings, until it has become a byword, a synonym of excitement, extraordinary religious activity attended by a profession of conversion and a uniting with some church.

A revival, in ordinary language, means the return, or recovery, from a state of languor to a state of activity—as a revival in business, letters, or art. In the religious

[1] Hab. 3:2.

sense, it means the quickening and strengthening of spiritual life already possessed. It is not, and must not be confounded with regeneration. *Chayah* means to live, to keep alive. Sinners are mentioned as being "dead in trespasses and sins."[1] Not dying, but dead. "Alienated," as Paul said, "from the life of God through the ignorance that is in them, because of the blindness of their heart,"[2]—totally devoid of spiritual life. Now, where no life is, there can be no reviving. To revive supposes a previous state of existence. Regeneration is altogether different. By such Christ quickens, or makes alive. The Latin word *regenero* (*re,* again, and *genero,* to generate,) means "to cause to be born again." That is what Jesus meant when He told Nicodemus he must be "born again."[3] After this birth, in case of spiritual declension, it would not be rebirth, but revive (*re,* again; *vivo,* to live): a new manifestation of life, as in the case of the wilted plant when refreshed by water, and the unconscious individual when aroused from the benumbed sensibilities which were

[1] Eph. 2:1. [2] Eph. 4:18. [3] John 3:7.

caused by freezing, or in resuscitation from drowning.

Some years ago an article appeared in the Chicago *Tribune* relating how Doctor Tuffier, in the Hospital de la Pitie, Paris, manipulated the heart of Jean Soulle, a young artist who had just died of appendicitis, and made him live. In the presence of his assistant and pupils, the doctor cut open the man's side, and pressed the heart with his fingers. The blood circulated, and the artist began to breathe. He opened his eyes, looked around, and talked. Then the doctor removed his fingers, and in three minutes the young man was dead again. The experiment was repeated, and the artist lived for two hours, but the physician declared: "I did not keep Soulle alive permanently, because I had not the delicate mechanical contrivance necessary with which to work constantly upon his heart, driving the blood to the body. I restored life temporarily with my hand, but I could not keep this up long enough to make his recovery permanent. So I had to let him

die." Die? Was Soulle really dead before the doctor manipulated his heart? Nay; there may have been all the evidences of death known to medical men, but as with those resuscitated from drowning, there remained some spark of life, and by skillful scientific treatment that life was reinvigorated and vitality given to the heart's blood. Only believers in Christ can be revived, receiving therefrom new strength to the spiritual sinews and new elasticity in the performance of duty.

A revival is a means to an end—the awakening, revivifying, and reinvigorating of the Christian, the ultimate aim of which is the conversion of sinners. It is bringing the church to its normal condition. Some think revivals abnormal seasons of excitement. The abnormal condition of a church is when it needs reviving; and no religious interest which does not bring men into fellowship with God and move them to help their fellow-men can be called a revival. Jesus Christ does not save men to keep them from going to hell, or to conduct them to heaven,

but to "do his will."[1] The spirit of Christianity is essentially the spirit of propagation—"go"; the spirit of expansion—"into all the world";[2] the spirit of information and enlightenment—"teach," that such may "believe on the Lord Jesus Christ"[3] and be saved.

Wendell Phillips used to deliver a brilliant lecture on "The Lost Arts of Ancient Egypt." It is sometimes a question if the revival is not a lost art in the majority of churches, and among the majority of ministers. A false estimate is placed upon it. Stress is laid on attractive services, unique subjects, stirring appeals that the membership of the church might be reinforced. There must, however, be a restoration of the Christian and the church-member to "the joy of Christ's salvation,"[4] which is always characterized with an unusual, holy intensity "to seek and to save that which *is* lost." A revived Christianity in the lives of believers is the need of the hour, and with such there will be a greater desire to know more

[1] John 7:17. [2] Matt. 28:19; Mark 16:15. [3] Acts 16:31. [4] Ps. 51:12.

of God, to love His Word, seek His presence, and do His will.

Revivals are characteristic history of the Bible from the days of Moses to the forerunner of Christ. "As by a series of ascents our planet reached the elevation which evoked the angel's song, so each cycle of our race has left it in a higher orbit." The first evangelistic effort under the radiance of the cross was begun in Jerusalem when the disciples "were all with one accord in one place."[1] Dr. Josiah Strong, in "The Next Great Awakening," says that great revivals "came in connection with the preaching of a neglected scriptural truth which was precisely adapted to the needs of the times." It was a crucified, resurrected Christ preached by Peter in the Pentecostal revival. "The Eucharist for the People," by Huss, in the Bohemian; "Justification by Faith," by Luther, in the German; "Personal Righteousness," by Owen, which created the Puritan movement, "the English counterpart of the German Reformation"; "The Witness of the Spirit," by Wesley, in

[1]Acts 2: 1.

the English; "The Sovereignty of God," with its terrors, by Edwards; "Man's Free Agency," and guilt, by Finney; "The Love of God," by Moody, in the American; and, for the world in the future, the coming of Christ "to judge the quick and the dead."[1] This without a doubt is the all-pervading, and must be the all-absorbing topic to arouse the church. Oh, that she believed it! What a watching, praying, working there would be? In fact, how can we disbelieve it? More than three hundred distinct references in the New Testament alone tell of His coming. "Divide your New Testament," says G. Campbell Morgan, "into verses, and one in twenty-five has to do with that blessed hope of the church." "Behold, I come quickly,"[2] says Jesus four times in the Revelation, "and my reward is with me, to give every man according as his work shall be." Let this truth be preached and emphasized with the "Amen, come Lord Jesus,"[3] and what a reformation will follow! What a change in living if Jesus is expected! What rectifications of wrong committed! What

[1] II. Tim. 4:1. [2] Rev. 3:11; 22:7, 12, 20. [3] Rev. 22:20.

confessions of sin! What a higher estimate of church worship! What a pleading with sinners to come to Christ ere He comes in personal wrath to them! Yea, what a revival there will be! Oh, my reader, if we can but grasp this glorious truth, we shall find

"We are living, we are dwelling,
In a grand and awful time,—
In an age on ages telling,
To be living is sublime."

A Petition.

"O Lord, revive!" One of the most direct and potent influences, if not *the one,* in securing a revival is a proper petition for the same. Prayer is the starting-point of a revival, and praise the goal. "Prayer," said Finney, "is an essential link in the chain of causes that lead to a revival." "A revival," said Doctor Kirk, "without accompanying prayer, is an impossibility, and, without antecedent prayer, has probably never occurred." Like David, we must resolutely "give ourselves unto prayer,"[1] if, like Habakkuk, we would have a revival. Measuring

[1] Ps. 109: 4.

the forces of evil that abound, some one has suggested prayer for a Puritan revival,

> " . . . For one hour of that undaunted stock
> That went with Vane and Sydney to the block;
> Oh, for a whiff of Naseby, that would sweep
> With its stern Puritan besom all this chaff
> From the Lord's threshing floor."

What we want, however, and what we need, is not a Puritan or a Reformation revival, but a God-given one to meet the peculiar exigencies of the hour. The church slumbers, her spiritual power deteriorates, worldliness is on the increase, a nominal rather than a practical religion is in the ascendancy; ministers are considered hirelings, and a spirit of unrest characterizes many pastors and churches. The pew abounds with "itching ears,"[1] and the pulpit devises cunning "fables."[2] No wonder Isaac Watts described our state,

> "In vain we tune our formal songs,
> In vain we strive to rise;
> Hosannas languish on our tongues,
> And our devotion dies."

To have the right kind of a revival, God must be counseled and implored. Prayer is

[1] II. Tim. 4:3. [2] II. Pet. 1:16.

the right arm of evangelism, and disappointments never come to him who has the "*agonistical*" spirit. When, like the Master in Gethsemane, we are "in an agony"[1] we will pray "the more earnestly"; and such praying, as Doctor Kerfoot used to tell his class in Louisville Seminary, "somehow gets hold of God." It is, "Ask, and it shall be given you."[2]

The significance of Habakkuk's prayer is in its acknowledgment that a revival is God's work. "Revive *thy* work." God has many works, but only *one* work. This universe, with its vast machinery of revolving planets, would seem enough to absorb His whole attention. The heavens with their brilliant tapers, the seas with unmeasured waters, the mountains with unweighed rocks, the trees with unnumbered fruits, the creatures seen and unseen, known and unknown, are the works of God, "and in wisdom has he made them all."[3] Yet He has but *one* work—a work which He planned for ages; a work which He sent His Son to execute, and the Holy Spirit to promote; a

[1] Luke 22:44. [2] Matt. 7:7. [3] Ps. 104:24.

work which all must perceive, like the enemies of Nehemiah, when building the wall of Jerusalem, that it is "wrought of our God"[1]—the work of developing the piety of believers that sinners might be brought to repentance.

The beauty of this prayer is in its individuality. In this day of multiplied organizations, with everything from a mechanical standpoint to bring about success, it is delightful to know that "the effectual, fervent prayer of a righteous man availeth much."[2] God has, and can, and will be moved to bless a whole church and community by the prayers of one person who walks with God. One! Think of it,—the potentiality of one! God told Abraham He would spare Sodom if He could find "fifty righteous within the city,"[3] then "for forty's sake," then "for twenty's sake," then "for ten's sake." What if Abraham had asked for one? Revivals begin in the individual heart. There must be an awakening *in* men, before *among* men. Church life depends on individual life.

In Northampton, Massachusetts, is a

[1] Neh. 6: 16. [2] James 5: 16. [3] Gen. 18: 26, 29, 31, 32.

monumental slab on which is written: "Sacred to the memory of David Brainerd, the faithful and devoted missionary to the Susquehanna, Delaware, and Stockbridge Indians of America, who died in this town aged 32 years, October 8th, 1847." Dead, but influence not dead. Of him it is said, his greatest work was wrought out in prayer. In the depths of the forest, when unable to speak the language of the Indians, he would spend whole days in supplication to God to open the way whereby he might reach the savages. He would pray, to use his own words, "till my whole body was wet with sweat, though I was in the shade and the wind was cool." On one occasion he preached to them through an interpreter who was so intoxicated that he could scarcely stand. God honored the word, and scores were converted. Dr. A. J. Gordon, speaking of this man, said: "William Carey read his life, and by its impulse went to India. Payson read it as a young man over twenty years, and he said he had never been so impressed by anything in his life as by the story.

Murray McCheyne read it, and was powerfully impressed by it. Jonathan Edwards, who watched over him all those months while he was slowly dying of consumption, said: 'I praise God that it was in His providence that he should die in my house, that I might hear his prayers, that I might witness his consecration, and that I might be inspired by his great example.' When Jonathan Edwards wrote that great appeal to Christendom to unite in prayer for the conversion of the world, which has been the trumpet-call of modern missions, undoubtedly it was inspired by this dying man."

The prayer of one! It was Elijah's prayer that preceded the reformation of the nation; as Luther's, of a later day. The revival in Nineveh started through a praying Jonah, as the English did through Wesley, and the Scotch through Knox. John Livingstone besought God in a field the night before he preached in the Kirk of Shotts, when hundreds were converted. Many years ago a revival started in New York State, in which many were converted. The inquiry was,

"Who is praying?" It was learned that two aged church-members, who lived a mile apart, had made arrangements to meet halfway between them, in a thicket, every evening at sundown, to pray God to revive His work. Mr. Finney, in his "Lectures on Revivals," tells of a poor consumptive, who was unable to do anything but pray. Yet his intercessions were answered in the conversion of souls, communities, and even distant fields yielded to the missionaries' labors. Revivals sprang up as if spontaneously and unaccountably; but after his death his diary revealed the secret cause. Daily he set apart certain hours for certain ministers, churches, committees, and mission stations. Often in these pages would be found such an entry as this: "To-day I have been enabled to offer what I believe to be the prayer of faith for the outpouring of the Spirit on ——, and I trust in God that there will soon be a revival there." And revivals came.

Prayer! God help us to pray. Let others refuse or neglect, but let us pray. If one

REVIVAL THERMOMETER

Elijah could pray the heavens shut, and then pray them open so that rain fell on the parched soil; if Martin Luther prayed alone while the Council of Nuremburg was in session, and, having the witness of answer, rose and cried: "It is accomplished, the church is free! Victory, victory!" if the missionary revival of the nineteenth century, according to Gordon, was "due to the prayer and consecration of Brainerd"; if John Bradford could say, "When I know what I want, I plead with God until I feel He has heard me, and until I know that God and I have had dealings with one another upon it," we, by pleading Jacob-like and gazing Stephen-like into heaven, can prevail in the interest of a revival. Then let us resolve

> " . . . In life's glad morning,
> In its bright noonday,
> In the shadowy evening,
> Ever will I pray."

"THY WORK"—WHERE?

Prayer for a revival must be more than general. To reach the circumference, one must begin at the center. "Revive Thy

work" *in my heart.* If it finds no origin here, no word of criticism need be raised if not seen in the local church. We often flog her, as Spurgeon said, like a colossal culprit, "when the whip should be laid on our own shoulders." To move God is to have the soul of the petitioner moved. He who would mount the *scala sancta* that leads to true manhood, must do it on bended knee. When Professor Morse, the inventor of the electric telegraph, was asked if he ever came to a point not knowing what to do, he answered, "Oh, yes; more than once." "And at such times, what did you do next?" was asked. "I may answer you in confidence," he replied, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light, and it came." For God to revive His work, there are many things in the individual life which must be changed or removed, and it is only through "more light" by prayer we can be brought into that conformity with God whereby His Spirit can revive us.

Prayer need be offered for God's reviving work in the *hearts of others.* James enjoins us to "pray one for another."[1] If we are revived it is impossible to exist without requesting God to revive others. If we do not, it reveals a lack of earnest thought and interest concerning their welfare. Doctor Berridge, of Puritan fame, had a frail body, but a great interest in others. During his ministry he saw, in one year, over two thousand brought into the kingdom of God. Said he, "Much reading makes a popular preacher, but much secret prayer makes a powerful preacher." In fact, is it not sinful to neglect this duty? Would that parents, relatives, neighbors, and Christians would feel, like aged Samuel: "God forbid that I should sin against the Lord in ceasing to pray for you."[2] For we could not

> " . . . A gift so dear impart
> As the earnest benediction of a deeply prayerful heart."

Prayer need be offered *for the church.* Assailed without, indifferent, and frequently divided within, we need "pray for the

[1] James 5:16. [2] I. Sam. 12:23.

peace of Jerusalem,"[1] that "they may be made perfect in one."[2] Oh, that all of us had that spirit that controlled John Welsh, who used to pray whole nights for saints and sinners. At home he always kept near his bed a cloak which he was accustomed to throw over his shoulders as he rose in the night to pray. His wife on one occasion expostulated with him, to which he replied, "Ah, woman, woman, you know not what it is to have the burden of three thousand souls for whom you must give an account." And too many of us lack that burden and interest of our fellow-members who are so indifferent to their "high calling of God in Christ Jesus."[3] Let us cultivate that feeling of the poet who said:

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

Prayer need be offered for *the whole world.* If "God so loved the world"[4] as to send Jesus to die for all who are in it, we need that attitude of soul which will make

[1] Ps. 122:6. [2] John 17:23. [3] Phil. 3:14. [4] John 3:16.

the last great command of Christ felt everywhere; an attitude pleading with God before pleading for Him.

Oh, the power of prayer! What light electricity will give when we touch the button! What voices we hear and what messages we send when we take down the receiver! How rapidly we travel when the handle is turned to the motor. But prayer, blessed prayer! How it will take hold of us when we take hold of God! How it will impart new light, utter new messages, and give impulses to new efforts! How mysteriously it will affect others, causing the Divine Artist to dip His brush in the fadeless tints of immortality and transfer them to characters the world over! Prayer,—it revives! Then

"... Let Thy chosen few
Awake to earnest prayer,
Their covenant again renew,
And walk in filial fear.

"O Lord, Thy work revive
In Zion's gloomy hour,
And let our dying graces live
By Thy restoring power."

CHAPTER II.

The Need of a Revival

It is an established fact that revivals have characterized the church from its organization. Her greatest advancement has been made in times of revival. The Reformation, missionary enterprises, Young People's societies sprang from it, and, without an exception, have been a local, national, and international blessing. As there are lulls, however, in every storm, and depressions in every business, so there are times when there is a subsidence of revival spirit and interest. In a measure this is doubtless beneficial and advantageous. Just as an army must have time to rest and repair their uniforms and weapons, so the church needs to "wait upon God,"[1] drill the recruits, and instruct the converts. To let this rest run into negligence and indifference is to court disaster. The relaxed hours that follow a

[1] Isa. 40: 31.

great victory are the most perilous. This is a sad commentary on many of the so-called modern revivals.

"The most idle waste of breath," said Theodore L. Cuyler, "is to predict revivals." Even to "*get up*" one is unbiblical and wrong. Such is like the application of a galvanic current to a dead body, which produces muscular movement, but lacks life. Living, as we are, in the most aggressive age of civilization, with unrivaled luxury, enlightened and aristocratic society, the church is proud, loose in habit, liberal in theory, eager for innovations, and boastful as the Laodiceans: "I am rich and increased with goods and have need of nothing."[1] But a glance at it from the God-side shows that she is "wretched, and miserable, and poor, and blind, and naked."

To cry out against the present state of affairs is to be branded pessimistic, yet such is wholesome if it makes us more watchful and careful. Some will say with the great preacher: "Say not, What is the cause that the former days were better than these?"[2]

[1] Rev. 3:17. [2] Eccl. 7:10.

for in many respects they were not. Civilization through the cross of Christ has advanced; slavery has been made a national crime; dueling has been condemned by monarchs; temperance, literary, benevolent and religous societies have been organized everywhere; numerous agencies for ministering to humanity's needs in such a liberal and effective manner were never before known. As the scarlet thread runs through the cordage of the British navy, so with Tennyson,

> "I doubt not through the ages
> One eternal purpose runs,
> And the thoughts of men are wid'ning
> With the setting of the sun."

Yet it is a fact that the crimes duly chronicled are appalling; iniquity stalks through the land, piety is at a low ebb, religious declension widespread, churches apathetic, and pulpits impotent by getting too ecclesiastic or by becoming abettors to musical or literary performances. Hence, the enthusiasm for Christ's cross seems to be fading, "the light of hope and triumph is dying from the brow of faith," because a worldly-

minded pew demands *essays* to soothe instead of to "reprove," so that, with David, we need to pray:

"WILT THOU NOT REVIVE US AGAIN: THAT THY PEOPLE MAY REJOICE IN THEE?"[1]

Do we need a revival? Assertions are useless without reasons. If a revival is needed, on what grounds? Figures and facts sometimes seem dry, but it might be well to examine them at least as carefully as a physician diagnoses a patient's case. Said Dr. John Watson, of Liverpool: "No serious person, whether he be religious or non-religious, can look out upon society in our day without being depressed and alarmed. There is a general unsettlement, both of belief and of institutions, a weariness of the present and an uncertainty of the future, a lowering of ideals and a slackening of energy—an exhausted atmosphere in which it is difficult to breathe and which is apt to be charged with noxious germs."

Give a glance at the home. Sweet is the word, but how general the unwholesome in-

[1] Ps. 85:6

fluence. It ought, as designed, be the nursery of virtue, the school of high ideals, and the seminary of religion. About it entwines the family, and upon the family depends the civilization, evangelization, and religion of the nation. The home is, or should be, a sacred place. As some one has remarked, "Happiness was never found from home or without home." But is it not a source of regret that many homes in every community are anything but happy? How can they be without Christ? How few family altars! Religious interests willfully banished! The Bible relegated to a dusty corner for the daily newspaper or novel! Children raised in selfishness; their education and dress carefully considered, but their religious welfare persistently neglected! The house of God below par with the place of amusement, the decadence of home life, the increase of domestic infelicity with sixty divorces to every thousand marriages! And only a small minority of Joshuas with homes garrisoned by devout religious principles: "As for me and my house we will serve the

Lord."[1] Think ye, readers, we need a revival for the sake of the home?

Give a glance at the nation, for the nation is simply a magnified home. The habits, principles, and maxims of the home govern public life. The United States is among the largest and richest nations of the world, but, as Joseph Cook said, "Bigness is not greatness," and greatness is not always goodness. Let silver-tongued orators tell of our national public-school system, freedom of speech, religious liberties, the agitation of reforms, international fraternity, and public asylums, but, in the words of Bishop Butler a century and a half ago, "The distinction of our age is an avowed scorn of religion on the part of the nobility, and a growing disregard for it on the part of the generality." The Lord's Day is openly disregarded and desecrated. Not a few stores engage in business. Excursions are run the whole summer by railway companies. Newspapers are made more attractive, and everywhere in our cities the cry of the newsboy breaks the tranquillity of the day. Games

[1] Josh. 24:15.

of all kinds are played, places of amusement opened, thus challenging that which "exalteth a nation,"[1] and embracing that which "is a reproach to any people."

Oh, the skepticism under the mask of so-called Christian religion! Old foes with new faces, denying a personal God, an incarnate Christ, a Savior from sin. There is wickedness "in high places,"[2] the lack of law enforcement, municipal corruption, dominance of the liquor traffic, intellectual and physical dissipation, corporate and individual greed for that piece of money which bears a falsehood on its face,—"In God we trust." The octopus of Utah which defies the Government, seeks to establish an empire of its own, sends missionaries everywhere to entrap the unwary, and incorporates plurality of wives in its doctrines—a harem church—is a dark blot on American civilization; and a score of other things which make us ask, "Do we need a revival of pure religion for the nation?" These things make us almost believe

[1] Prov. 14:34. [2] Eph. 6:12.

"Plain living and high thinking are no more;
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence
And pure religion breathing household laws."

Give a glance at the church, for upon this the family and nation largely depend. According to Doctor Cuyler, the city attendance at church is smaller than fifty years ago. One-half of the people of the United States fail to attend church. Too many of us ministers grieve because few families attend in a body, and evening congregations are hard to secure. All denominations are concerned over the small number of additions. In fact, from statistics, according to the ratio, some of the stronger denominations of the day are receiving fewer members than fifty years ago. Ten millions of men are not in the church, while in New York alone only three per cent. of the male population are said to be connected with Protestant churches. With an increased intelligence in pulpit and pew there is a decreased knowledge of the doctrines and government of the church. The children and converts are not catechised, except in a few

of the ritualistic churches, and consequently the great majority cannot tell what are the tenets, and why they belong to this or the other church. One must also recognize the perilous indifference in the church, and the small attendance at the mid-week service. True, she was never more active, but it is that activity which makes the soul grow thin, and, as Dean Vaughan said, "Is the grave of spiritual life." An activity in socials, fairs, bazaars, entertainments, suppers, and clap-trap methods of making money, but an inactivity to surround the throne of grace collectively and seek the salvation of their friends. Said Mr. Finney, "There is so little principle in the church, so little firmness and stability of purpose, that unless the religious feelings are awakened and kept excited, counter worldly feeling and excitement will prevail, and men will not obey God." Serious the charge in days gone by, but is it not true as when Henry Drummond a few years ago said, "The church is paralyzed?" Like Samson in the lap of Delilah, she seems paralyzed in the

presence of the world-powers of evil, while spiritual-minded members bemoan their inability to cope with them.

To call attention to the worldliness in the church is to add another stain to her reputation. One must be blind that cannot see it. Shimei threw stones and dust at David, but there are many who, like the accusers of Christ in the Prætorium, are heaping ignominy upon Him by their unwarranted actions. At the card-table, in the dance-hall, the theater, the social gathering, the talk and action of so many church-members are anything but a recommendation for the meek and lowly Christ. It is because of this that there is such a fearful apathy in the church. Like Sardis, she has a name to live, but from the standpoint of activity she is dead.

Some years ago in the Arctic regions a vessel was found with its crew frozen into statues of ice. The helmsman was at his post with hand on the helm; the captain was at his log-book, with pen in his fingers, with which he had written the words, "For a

whole day the steward has been trying to kindle the last fire." Below, the form of the steward was found, with flint and tinder in his hands, while on deck was the watchman, his frozen eyes fixed with the glare of despair. They had the form and attitude of living men, but alas! they were like many who have "a form of godliness, but denying the power thereof."[1] Their religion, as the sainted Guthrie said of a certain man, "just the size of his coffin—exactly large enough for himself, but no larger." Saved, but with no desire to save others. Oh, child of God, with this condition of things at home, with three-fourths of the human race out of the church, and one hundred thousand heathen passing away every day, do you think we need a revival? Indeed, can the prayer of David ever be fulfilled, "Let the whole earth be filled with his glory,"[2] unless there is a world-wide reformation in the church?

The Revival We Need.

A revival is needed, but what kind? Is it a material, intellectual, moral, or a reviving

[1] II. Tim. 3:5. [2] Ps. 72:19.

of Christians to a living, vital faith in Jesus Christ? We need a revival which begins with interrogation points: Am I right with God? Am I using my talents for God? Am I interested in others becoming like God? A personal revival is essential to the revival of others. It is "revive us." There must be personal seriousness before enthusiasm, a cry of "O wretched man that I am!"[1] "Create in me a clean heart, O God,"[2] before, "Here am I, send me."[3] Pain must precede peace. The first token of a revived life in a frozen or paralyzed person is intense pain. In a Christian it produces a consciousness of the evil effects of sin, accompanied with a deep sorrow because of such. Jonathan Edwards tells us preceding what is known as "The Great Awakening," that on one of his journeys he dismounted from his horse and went into the woods to pray, and there he had the most soul-melting disclosures of the grace of God in Jesus Christ, and of his own personal unworthiness.

We need a revival that begins in the Christian home, reërecting the family altar.

[1] Rom. 7:24. [2] Ps. 51:10. [3] Isa. 6:8.

and recreating that religious atmosphere which is the oxygen to a healthful Christian life. A revival that will evince itself by the talk, walk, and dealings with others, which rises above a pious pretense, abstains "from all appearance of evil,"[1] and seeks the salvation of others. A revival which, as Doctor Cuyler once said, "keeps God's commandments; which tells the truth and sticks to its promises; which cares more for a good character than a fine coat; which votes at the ballot-box in the same direction that it prays; which denies ungodly lusts; and which can be trusted in every stress of temptation. A revival which will sweeten our homes and chasten our press and purify our politics and cleanse our business and commerce from roguery and rottenness." A revival which will deplore sin, condemn profanity and the profanation of the Sabbath. A revival which will sneer at higher criticism and accept, study, and teach the truths of the Bible as authentic. A revival which will lead back to the "ancient landmarks,"[2] an inspired Word, the need of the Holy

[1] I. Thess. 5:22. [2] Prov. 22:28

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Spirit, faith in Christ as a Savior from sin, and that He "will render to every man according to his deeds."[1] A revival that will lead us into the "old paths"[2] of secret prayer, personal and family piety, regular and reverent worship in the house of God, doing good to all around us, bearing "one another's burdens," thus fulfilling "the law of Christ."[3]

Such a revival as this would be practical, revolutionizing, and transforming. It would make homes centers of spiritual impulses and consecrated lives. Religion would be the important and absorbing topic and all interests would be governed by its principles. It would check social gaiety and bring about a redemption of time and means for good. It would probe public conscience and demand not in vain a cessation of many evils. It would make business men more truthful and transactions more honest, ministers more fervent, members more loyal, prayers more intense, personal efforts more effective, sinners more fearful, scoffers more reticent, the haughty more humble, converts

[1] Rom. 2:6. [2] Jer. 6:16. [3] Gal. 6:2.

more thorough, and the whole church in reality an *ecclesia,* a "called-out" body, with the pentecostal result that many would be "added to them day by day those that were being saved."[1]

The Reason for a Revival.

"That thy people may rejoice in thee." A low religious life and a joyous one is incompatible. To realize feeling there must of necessity be a sudden change. Stand under a shower-bath with the water at blood-heat, and one can gradually raise or lower the temperature of the water without any remarkable feeling, but instantly raise or lower the temperature twenty degrees, and one exhibits a strong emotion. Put a frog in warm water and it readily jumps, but from psychological experiments a frog can be boiled to death without a movement, if the water is heated slowly enough. There is no change sudden enough to awaken action. A sudden impulse for good carried into action always produces joyfulness and a revival that stirs, excites and arouses is neces-

[1] Acts 2: 45., R. V.

sary to awaken a community to its needs or its dangers.

God wants his people to be joyful, but to joy in Him. Farmers rejoice when snowy shrouds are exchanged for green fields, and icicles for flowers. Business men rejoice in a revival of business, and to promote it they advertise extensively and compete sharply. Politicians rejoice in a political revival. For months before election they plan and labor with unbounded enthusiasm, resorting to every means and squandering dollars by the thousand to achieve their end. But there is a joy greater, more elevating, more permeating, more enduring. It is the joy in God through a revival. A joy produced internally by God and revealed by working enthusiastically for God.

We hear and see on every hand people's delight in things of the most transitory nature. Their happiness seems to depend on the accumulation of means and gratification of their desires, pleasures, and passions. "Man is not made happy by increasing his possessions," is a gem of Platonic philos-

ophy, "but by diminishing his desires." The very thing which will make him happy and rich, is within reach, while the things he seeks are liable to pauperize. Have you not read of El Hafed, the rich Persian who lived on the banks of the Indus? From his beautiful home upon the hillside he could look down upon the gleaming river, and out over the glorious sea. One day there came to the cottage a Persian priest. He remarked, in the midst of his conversation, that if El Hafed had a diamond as big as his thumb he could purchase many farms like his, and if he had a bushel he could own the whole country. That moment the possessions of El Hafed seemed to have lost their value. That night he could not sleep. The next morning he inquired of the priest where he might find these diamonds. He was told to go where there were high mountains, with a deep river running between them over white sand. El Hafed sold his farm, took the money and went off in search for diamonds. He began through Egypt and Palestine. Years passed in his useless search. At last

he went over to Europe, and one day, broken-hearted, in rags, a hungry pauper, stung with humiliation, and crushed by bitter disappointment, he stood on the shore of the Bay of Barcelona. Looking at the big waves that seemed to invite him to peace, he threw himself in and sank to rise no more. The man who purchased El Hafed's farm was leading his camel to the stream at the edge of the garden to drink. While the camel buried his nose in the water, the man noticed a white flash of glittering, sparkling something at his feet. Out of curiosity he picked up the strange stone, carried it to the house and laid it on the mantel. Some time after, this same priest came to visit El Hafed's successor. He noticed the flash of light from the mantel and sprang toward it in amazement, and exclaimed: "Here is a diamond! Has El Hafed returned?" "Oh, no, that is not a diamond. It is a stone we found out in the garden." "But I tell you that it is a diamond," and the two men went into the garden and stirred up the white sand, and there they found the beautiful

stones of the famous Golconda mines. The guide swung his hat and said, "Had El Hafed remained at home and dug in his own garden, he would have been the wealthiest and the most honored man of his time."

Substantial joy is easily acquired. Some, like the priest, inform us it is found in wealth, society, art, and pleasure. "Distance lends enchantment," but when sought, one finds, like the pillars of the rainbow, it is farther away than imagined. Real joy is only in God. David tells us he rejoiced in the salvation, mercy, and name of God. Mary said, "My spirit hath rejoiced in God my Saviour,"[1] and Paul exhorts, "Rejoice in the Lord alway: and again I say, Rejoice."[2] A spirit of continual reviving is a spirit of continual "joy in the Holy Ghost,"[3] and "joy of the Lord,"[4] as Nehemiah says, "is your strength." Loss of joy in God is loss of strength and influence in us, hence David prayed, "Restore unto me the joy of thy salvation. Then I will teach transgressors thy ways; and sinners shall be converted unto thee."[5]

[1] Luke 1:47. [2] Phil. 4:4. [3] Rom. 14:17. [4] Neh. 8:10. [5] Ps. 51:12, 13.

REVIVAL THERMOMETER

The Question Answered.

"Wilt thou not revive us?" Great question to ask God. Is a reviving beneficial? If a loved one were sick and daily losing his vitality, and we heard of some remedy that would do good, would we not secure it? Then note, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"[1] It is, "Ask, and it shall be given you."[2] A reviving depends upon the *"thou."* It is "in him we live and move, and have our being,"[3] but He has promised if we will wait upon Him, "to renew our strength,"[4] to revive the spirit of the humble,"[5] to "pour out a blessing,"[6] and His promises "are yea and in him Amen, unto the glory of God by us."[7]

"Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
To those who seek."

"God's promises," said Spurgeon, "are not exhausted when they are fulfilled, for when once performed, they stand just as good as

[1]Matt. 7:11. [2]Matt. 7:7. [3]Acts 17:28. [4]Isa. 40:31. [5]Isa. 57:15. [6]Mal. 3:10. [7]II. Cor. 1:20.

they did before, and we may await a second accomplishment of them." For seven years Adoniram Judson sought the conversion of the Burmese, and when advised by the Missionary Society to surrender his mission and start in another field, he answered: "No, no! I cannot, and will not surrender this mission. Success is as certain here as the promise of a faithful God can make it." Then came the Burmese Pentecost. In the last days, God declares, "I will pour out my spirit upon all flesh."[1] O child of God, take hope and pray as never before. Have faith in God. As David waited to "hear a sound of going in the tops of the mulberry trees"[2] before he went to battle, knowing by such that God went before him to smite the Philistines, so wait thou till the Divine Spirit moves upon thy heart, for in reviving thee, others also shall be revived. Yes, yes,

"The glorious time is rolling on,
The gracious work is now begun;
My soul a witness is;
Come, taste and see the pardon free
To all mankind, as well as me,
Who come to Christ may live."

[1] Joel. 2: 28. [2] I. Chron. 14: 15.

CHAPTER III.

Hinderers of a Revival

"A REVIVAL of religion" is a phrase that occupies little space on paper, but its results are far reaching. Through it the majority of Christians made their confession of Christ and renunciation of the world. By it teachers, ministers, and missionaries have gone forth to disciple other people, so that the results cannot be less than infinite and eternal. Benjamin Franklin was of the opinion that a single generation of Christians who practiced the teaching of the Lord Jesus Christ would change the face of the earth. But, alas, the *practicing* is not always what it should be. There are in every church members who rouse it to activity, or lull it to indolence, who chill or cherish its ardor, quicken or crush its energies. Helpers are counteracted by hinderers, hence the cry of John Wesley, "Give me one hundred

men who fear nothing but God, and hate nothing but sin, and are determined to know nothing but Jesus Christ, and Him crucified, and I will set the world on fire."

A desolate condition once prevailed. The glory of historic Jerusalem departed. Just as idolatry and immorality overthrew Sodom and Babylon, Venice and Constantinople, so did it the capital of Palestine. Her walls and gates, temples and palaces, were destroyed by the battering-ram and the torch. Her inhabitants were slain or subjected to serfdom, until Jeremiah lifted up his voice and cried: "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies."[1]

Hush, Jeremiah! In the words of Sojourner Truth to Lincoln in the dark days of

[1] Lam. 1:1, 2.

the Rebellion, "Is God dead?" No; no more than He was when Antiochus Epiphanes put aged Eleazar and the Maccabees to death, and Nero illuminated his gardens with burning Christians, and popish armies hunted the Vaudois over Alpine peaks. God has an eye on a leader as when He called Moses for Israel, Luther for Germany, and Knox for Scotland. And when they pass off the stage of action God will have a successor ready. When Doctor Bunting, the great leader of English Methodists died, a speaker at the memorial service said, "When Jabez Bunting died, the star of Methodism set." "Praise God," exclaimed a listener, "that 's a lie." There is always an Elisha to follow an Elijah.

In the courts of Artaxerxes Longimanus was a pious cup-bearer, Nehemiah by name. He was filled with a deep and prayerful concern for his native people and country. Going to the king, he begs leave to go and rebuild the walls, and "to seek the welfare of the children of Israel."[1] The request was granted. With letters and a troop of cav-

[1] Neh. 2: 10.

alry he started upon his mission. His heart was torn with anguish as he beheld the ramparts broken down and the marks of fire upon the gates. He made known his intention, and with the force and brilliancy of a spark in dry shavings an enthusiasm was kindled and a revival begun. Great and good as the work was, however, a mocking Sanballat cried, "Will they revive the stones out of the heaps of the rubbish which are buried?"[1] And conspirators

"... Like the tyrannous breathing of the North,
Shakes all our buds from growing,"

"Conspired, all of them together, to come and to fight against Jerusalem, and to hinder it."[2]

That revivals have been and are, is not to be questioned. That revivals are hindered is an acknowledged fact, but are not these hindrances the creation of hinderers? Remove or change the latter and you affect the former. These hindrances do not necessarily have to be great to be "the accursed thing."[3] A mouse may trouble an elephant and a

[1]Neh. 4:2. [2]Neh. 4:8. [3]Josh. 7:1.

speck of dust blind the sight. It was a wedge of gold and a Babylonish garment that brought disaster to Israel's army. Lamentable the fact that those whom God has honored to promote the interests of His kingdom are frequently hinderers. In the words of Jesus, "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!"[1] This word "offenses" is *skandalon,* from which our English words scandal and scandalized have come. Its literal meaning is stumbling-block. *"Woe unto the world because of stumbling-blocks."* Christ must be betrayed, but woe to Judas who betrayed him. He must be tried and delivered to die, but woe to Pilate for doing it. The church must walk through blood, but woe to Nero, Domitian, the Duke of Saxony and Charles IX. that compel it. It must be sustained by revivals, and woe to them that hinder it. Jesus charged certain lawyers in these words, "And them that were entering in, ye hindered."[2]

As a revival may be begun by the fervent

[1] Matt. 18:7. [2] Luke 11:52.

prayers of one consecrated person, so may it be hindered by an unconsecrated one. This accusation will not be relished where sin is nourished; but so great is the responsibility devolving upon each Christian that the fact must not be evaded. Sore eyes are pained by a strong light; hence the awful responsibility devolving upon each member of the church. Break one link in the chain and it is liable to render the whole inoperative and make it ineffectual. How many business firms have "gone to the wall" by the machinations of one dishonest man. Israel smarted and suffered under defeat, all through one man's sinfulness. The Jews and Romans crucified Christ, but it was through that one of whom Jesus said, "The same shall betray me."[1] Said Mr. Finney, "A revival is the work of God, and so is a crop of wheat; and God is as much dependent on the use of means in one case as the other. Therefore, a revival is as liable to be injured as a wheat field," the only difference being a wheat field may be hindered by the peculiar conditions of nature, while the real hindrances to a re-

[1] John 13:21.

vival are not weather, unbelievers, skeptics, Satan, though Paul speaks of "Satan hindering,"[1] and Luther declared, "He was never employed about any fresh work for God, but he was either visited with a fit of sickness or some violent temptations of the devil," but a professed Christian or Christians who wilfully and wickedly throw discredit upon a revival, manifesting no concern about the sinner or emotions of joy if some profess to be born of the Spirit, holding aloof, criticising, allowing social engagements to interrupt, or by their actions denying "the power thereof."[2]

Hinderers.

One of the hinderers is *Faint-Heart*. Nehemiah had to deal with him, for said Judah, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall."[3] Seeming difficulties transformed him into a disbeliever and discourager.

These *"not able"* ones may not be intentionally wicked, but may lead to criminal

[1] I. Thess. 2:18. [2] II. Tim. 3:5. [3] Neh. 4:10.

results. During the siege of Ladysmith a civilian was arrested, tried by court martial, and sentenced to a year's imprisonment for this very thing. He would go along the picket-lines, saying disheartening words to the men on duty. He struck no blows for the enemy, he was not disloyal to the country, but he was a discourager. Instead of heartening the men on whom the defense depended, and making them braver and stronger with the idea that they could succeed, he put faintness into their hearts and made them less courageous. The court martial adjudged it a crime to speak dishearteningly at such a time. How much more at the time of a revival.

How frequently we hear, "I don't believe in revivals," as if they were not the work of God. Unbelief is not only the greatest sin, but the most hampering and hindering. Of Jesus we read, "He did not many mighty works." Why? Because of some lack of power in Himself? No, but because of a lack in others that made it impossible to exert that power, "because of their unbelief."[1]

[1] Matt. 13:58.

This was what limited the exercise of His grace, and consequently afflicted ones were not benefited. Unbelief is insulting to God and detrimental to His work.

A second hinderer is the *ridiculer*. "What do these feeble Jews?"[1] said Sanballat; "will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" And Tobiah answered, "Even that which they build, if a fox go up, he shall even break down their stone wall."[2]

Sanballats and Tobiahs still exist. They not only question, but jeer at the methods, means, and persons in the work of a revival. They cite some former meetings and converts who were moved to make public profession, yet were like the seed that "fell upon stony places,"[3] and therefore they brand the whole as emotional, exciting, ridiculous. Ah, fellow-worker, better be born dumb than speak against God's special, ordained work. Better think twice before ridiculing once, for that was "the first arrow

[1] Neh. 4:2. [2] Neh. 4:3. [3] Matt. 13:5.

out of the devil's quiver." Such grieves the Holy Sprit.

A third hinderer is the *indifferent one.* He it is who cares little whether God bestows or withholds His blessing. He is like those Jews who dwelt near, but said unto their fellows, "From all places whence ye shall return unto us they will be upon you."[1] They were too indifferent to assist, but not too indifferent to intimidate. Doubtless this class is one of the most numerous. Little interest in their own soul's welfare, less in others. Mr. Egerton Young, the missionary among the Indians of the far North, has related his experience of freezing. He says he heard the sweetest music, while everything about him was draped in the colors of the rainbow. He could hardly resist the temptation to drop down in the snow as into a luxurious couch, and go to sleep. Startled by the thought that he was freezing to death, he adopted an heroic remedy. He tied the tail-rope of his sled fast around his waist and gave his dogs the word to go, and off they went, dragging him through the snow

[1]Neh. 4:12.

and bumping him against every hard thing in the way, till the blood began to circulate. Then the process of resuscitation was as painful as freezing was delightful. He felt as if a hot awl was in every nerve. Indifference is stagnation. As still waters are the first to freeze, inactive church-members are the first to lose interest. The magic spell of sleepiness takes hold and young converts and sinners wonder, If religion is as good as preached, why are these so-called Christians so indifferent? It was because of indifference that the angel of the Lord cried, "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."[1] Indifference is a slur on the character of Jesus Christ.

A fourth hinderer is the *inconsistent* Christian. Inconsistency is more harmful to the cause of Jesus than skepticism. Because of this many "are incurably religious." They would resent the accusation if told they were not religious, and resent if told they were anything but consistent. It is

[1] Judges 5: 23.

possible to speak like a saint, yet act like a sinner. Pious words count for little without holy deeds.

There were among Nehemiah's helpers persons who dealt dishonestly, so that there arose "a great cry of the people and of their wives against their brethren the Jews."[1] Such made Nehemiah "very angry."[2] He was stirred when he learned how some had ground down and robbed others.

In a certain city where the writer was pastor a number of the leading members of a church became bankrupt (?) but not pauperized. An unbelieving acquaintance was attending service; if the writer remembers correctly, it was a testimony meeting. Said this friend: "There was Mr. A——, who failed in the shoe business; Mr. B——, who failed in the dry-goods business, and Mr. C——, who failed in the real-estate business. It looked like a congregation of bankrupts." He laughed, as he related it to the writer, and then sneeringly said they ought to have sung,

"Jesus paid it all,
All the debt I owe."

[1] Neh. 5:1. [2] Neh. 5:6.

It was certainly ridiculous the way he told it, and more than one laughed over it. But, O my soul, how it did pain! The author knew more than he dared tell, for had not his counsel been solicited by those who had lost in the transactions? But the open shame on Christ's name and church! The grief caused the Holy Spirit! The far-reaching influence which years will not obliterate.

Not only dishonesty, but worldliness characterizes the inconsistency of some Christians. The love of pleasure, the richness of apparel, the glitter of jewelry seem of more importance to them than a work of grace. How true "the love of heaven and the love of earth are like scales of a balance—when one rises, the other falls." "Be not conformed to this world,"[1] said Paul. "Love not the world,"[2] wrote John, "neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Professor Bernard used to give a famous exhibition. Beneath the receiver of his air-

[1] Rom. 12: 2. [2] I. John 2: 15.

pump he placed a sparrow, with sufficient air beneath the receiver to sustain the sparrow's life, without asphyxia, for three hours. At the expiration of the first hour he introduced a second sparrow under the receiver, which immediately fell dead, while the other sparrow was able to survive in that atmosphere for another two hours. The reason was that the second sparrow, introduced at once out of a comparatively pure atmosphere into the vitiated air beneath the receiver, was immediately suffocated; whereas the other sparrow had become gradually accommodated to the presence of the poisonous carbonic acid gas in the air he was respiring.

How true in the church! Many are living in a vitiated spiritual and moral atmosphere and have become gradually accommodated to it, and seemingly unconscious of it. They are worldly-minded, worldly-acting Christians. They have so drawn the lines of distinction and discrimination that the church is not "one in faith and interest." They are "lovers of pleasure more than lovers of

God," and as such they are a slur on Christianity.

A skeptic died recently. When a young man he had a desire to become a Christian, but he thought he would test Christianity in others. He therefore invited a young lady of the church to attend the theater on prayer-meeting evening. He said he hoped and almost prayed she would not accept the invitation. She did, however, and went. The next prayer-meeting he invited her to a concert, and she went. There was to be a Sunday excursion. He invited her to this, and, to his surprise, she went. From that day he declared he lost confidence, and lived to despise religion and die without hope. Foolish man to try such a test, and foolish woman to be so inconsistent. Yet this is not an isolated case. Everywhere will be found those whose conduct is not the counterpart of their profession. In the words of Nehemiah, "It is not good that ye do; ought ye not to walk in the fear of our God because of the reproach of the heathen, our enemies?"[1] How much better to be like a rescue mis-

[1] Neh. 5:9.

sionary who was formerly a society belle, but who consecrated her brilliant gifts and beautiful voice to the Lord's work. About two weeks after her consecration she went into a mission, and while there was asked to talk with a poor wreck of a gambler. As she approached him and opened the conversation, he looked at her suspiciously, and asked, "Do you play cards?" "No," she replied. "Do you dance?" "No," she answered. "Do you go to the theater?" "No, not now." "Well, then," he replied, "you can talk to me. But I won't listen to one word from fine folks who are doing, on a small scale, the things that have brought us poor wretches where we are." Would there were more of such Christians, "known and read of all men."[1]

How Achieve Victory Over Hinderers and Hindrances.

In the days of Joshua, when Israel came to Shechem, their leader urged, "Put away the strange gods from among you."[2] God said, "Take up the stumbling-block out of

[1] II. Cor. 3:2. [2] Josh. 24:23.

the way of my people."[1] Our Savior in the temple said to the merchants, "Take these things hence."[2] G. Campbell Morgan, in giving a definition of statesmanship, once said, "To discern which way God is moving, and get things out of the way." A common man, while walking, was seen to kick aside any particularly large or jagged stone that lay loose upon the road. Being asked why he did so, he replied: "I don't like to see a stone like that in the road and not move it. It might trip a horse, or break a rider's neck, and 't is very little trouble to kick it aside."

Deal with the cause, and one efficiently deals with the effect. Remove the substance, and the shadow is gone. It is not the disparaging word, the gaudy dress, the fascinating wine-cup, the social dance, the bewitching play, the double dealing, but the character back of these.

There are those within our churches who are *with* us, but not *of* us. They hinder the work of Christ by the hindrances they put in the way. If removed, the hindrances go.

[1] Isa. 57: 14. [2] John 2: 16.

Paul exhorts, "Therefore put away from among yourselves that wicked person."[1] The discipline that sometimes subtracts is the kind that multiplies. A means of grace may be in the decrease of members more than an increase. "Judgment,"[2] said Peter, "must begin at the house of God." The formality and worldliness, the selfishness and self-complacency of much of our religion must be removed if God is expected to bless the people.

There is a story told of a man walking down a dark street, being met by another man with a staff and lantern. The striking thing the stranger noticed was that the man with the lantern was feeling his way with his staff, and apparently making no use of the light. When asked if he was blind, the man replied that he was, but he knew the street very well, and had no difficulty in making his way with his staff. "But," asked the stranger, "why do you carry a lantern?" The blind man answered, "To keep other people without lanterns from stumbling over me." How illustrative of that prin-

[1] I. Cor. 5: 13. [2] I. Pet. 4: 17.

ciple that no one lives to himself. Not every one can be a beacon, but there is not one but may keep himself from being a stumbling-block. And he that is a stumbling-block carries with him the "woe"[1] of Christ.

Nehemiah did with the hinderers what Hezekiah did with Sennacherib's letter. He "spread it before the Lord."[2] When Sanballat and Tobiah ridiculed Nehemiah, he prayed: "Hear, O our God; for we are despised; and turn their reproach upon their own head."[3] And when the leaders conspired against him, we read, "We made our prayer unto our God."[4] Prayer is always in order, and the most efficacious means of grace, if made *di*alogue rather than *mono*logue.

Nehemiah not only prayed, but he kept an eye on his enemies. He "set a watch against them day and night."[5] If the safety of a city, a ship, an army, demands sentinels, so does the church. God has said, "I have made thee a watchman . . . therefore hear

[1] Matt. 18: 7. [2] II. Kings 19: 14. [3] Neh. 4: 4. [4] Neh. 4: 9. [5] Neh. 4: 9.

the word at my mouth, and give them warning from men."[1]

When the enemies of Nehemiah wanted a conference in one of the villages in the plain of Ono to do him "mischief,"[2] Nehemiah refused to compromise, but sent word, saying, "I am doing a great work, so that I cannot come down."[3] It is this compromising with "the power of darkness"[4] that makes the church ineffective, and cripples her usefulness.

Besides this Nehemiah not only suggested but organized his forces to fight for their interests. "I even set the people after their families,"[5] said he, "with their swords, their spears, and their bows," and cried, "fight for your brethren, your sons, and your daughters, your wives, and your houses." And so it was "they which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other hand held a weapon."[6]

We are to "fight the good fight of faith,"[7]

[1] Ezek. 3:17. [2] Neh. 6:2. [3] Neh. 6:3. [4] Col. 1:13. [5] Neh. 4:13, 14. [6] Neh. 4:17. [7] I. Tim. 6:12.

to "revive the stones out of the heaps of the rubbish." Christianity is more than a song, it is a practice. More than a pleasure, it is a battle. Satan and his emissaries are encroaching on holy ground. The church is not unconscious, though largely indifferent to the fact. We cannot expect, we will not have a revival of religion in our own hearts or in the church if we indulge worldliness, or court the association of the wicked. We need the devotion of Martin Brewer Anderson, who used to say: "It has been the purpose of my life to live as far as I might for others; like my divine Master, to give myself for them, and so far to renew in myself that perfect life." It is said that Napoleon, coming to a deep stream at the foot of the Alps, was told they could not get the artillery across. Meditating a moment, he answered: "We must cross this stream here, or we cannot see Italy." When Bismarck was informed that a marsh was a barrier to the German army, he answered: "Men, we must cross this marsh, or we cannot see Paris." And, if we would see the church revived, the

arm of God made bare in the salvation of sinners, let us live the Christ-life, and remove every hindrance. Then will it not be said of us, as it was of certain ones in Jeremiah and Malachi's day, "Ye have caused many to stumble."[1] But otherwise, they shall rise to "call us blessed."[2]

"Blest too is he who can divine
Where real right doth lie;
And dares to take the side that seems
Wrong to man's blindfold eye."

[1]Jer. 18:15; Mal. 2:8. [2]Mal. 3:12.

CHAPTER IV.

Preparation for a Revival

WHILE to revive is God's work, all Christians have been designated as "workers together with him."[1] "This people,"[2] said He, "have I formed for myself: they shall show forth my praise." Men can do nothing without God, God rarely does anything in the advancement of his kingdom without man. Before Christ entered upon His active ministry of human redemption, He was preceded by a representative. No record have we of his education. His school was nature's laboratory, his books the parchments of God's dealings with Israel. Although no doctrinal zealot expounded to him his belief, yet such of the priesthood came to interrogate him. "Who art thou?"[3] one asked. "Art thou Elias?" inquired another. "Art thou that prophet?" demanded a third. "No," came the answer. Then, in unison,

[1] II. Cor. 6:1. [2] Isa. 43:21. [3] John 1:19, 21, 22, 23.

they asked, "Who art thou? What sayest thou of thyself?" And he answered, "I am the voice."

A voice! Think of it! Voices, it is said, never die. They may seem weak and evanescent, but they are among the most enduring and powerful of human gifts. The ax might decapitate the Baptist's head, but his voice still echoes against sinful associations. The poison hemlock might rob the life of Socrates, the fire burn the body of Cranmer, the bullet cut short the existence of Lincoln, but their voices exert a potent spell which increases with the going of the years.

Because messengers die that is not to say the messages die. Shakespeare's lines are the world's imperishable heritage, Wesley's stanzas the delight of thousands, Raphael's colors have, so far, outlasted time; the "Emancipation Proclamations" of Wilberforce and Lincoln perpetuate their memories, and the explanations of the dying Robertson and saintly Eddy are encouraging. "I must die," said the former; "let God do His work." "We must, we can, we will

conquer!" said the latter. "Forward is the word; sing and pray, eternity dawns."

In the biography of John Williams, the martyr missionary of Erromanga, is recorded an instance of a chip playing a part in the building of the mission-house. Calling a native, he wrote a message on it with charcoal to his wife, and bade him take it to her. She read the words, went to the workshop, took out a saw, and handed it to the native to take to her husband. He was overwhelmed with wonder when he saw what the chip meant, how it carried a message and brought an answer, and he danced around Williams, saying: "The chip talks, the chip talks."

Thus was it with John. He was "a voice" not for his time only, but for all time. The truth he uttered is as necessary now as then. What was done by him must be done by us. Mackay wrote an elegant poem, "If I Were a Voice." He then told how he would fly over land and sea, and arouse men to noble thinking and brave deeds. This can be done by us if we will only prepare the way of the Lord. The request, "Lift up your eyes, and

look on the fields; for they are white already to harvest,"[1] is a fact in the beginning of the twentieth century as it was in the beginning of the first. They

> " . . . Are teeming,
> With the waves of ripened grain;
> Far and near their gold is gleaming
> O'er the sunny slope and plain."

Therefore

"PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT."[2]

Preparation is necessary in any line of work. "No pains, no gains," is an English proverb, which is akin to the well-known "No sweat, no sweet." The same law of consideration and provision that governs success in the material world, also governs it in the spiritual.

It is wonderful to mark the various senses in which the word "preparation" is used in the Scriptures. When speaking of the cities of refuge, God told Moses "thou shalt *prepare* thee a way."[3] To Malachi, He said, "I will send my messenger and he shall *prepare* the way before me."[4] "Go," said Jesus,

[1] John 4:35. [2] Mark 1:3. [3] Deut. 19:3. [4] Mal. 3:1.

"and *prepare* us the Passover."[1] It is a "kingdom *prepared*"[2] by Christ, "a city,"[3] and we are informed "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath *prepared* for them that love him."[4] This being the case, should we not prepare the way for His triumphant march into our midst, and into the midst of others, until "the kingdoms of this world are become the kingdom of our Lord, and of his Christ"?[5]

Charles G. Finney, that Spirit-filled and Spirit-moved man of God, once said: "The connection between the right use of means for a revival and a revival is as philosophically sure as between the right use of means to raise grain and a crop of wheat. Take the Bible, the nature of the case, and the history of the church altogether, and you will find fewer failures in the use of means for a revival than in farming or in any other worldly business. Yea, more, failures in business sometimes will come in spite of the business man's honesty through the fluctuation of

[1]Luke 22:8. [2]Matt. 25:34. [3]Heb. 11:15. [4]I. Cor. 2:9. [5]Rev. 11:15.

the market. Failures in farming will come in spite of the farmer's efforts, because of the weather, but a failure in a revival, if conducted on biblical plans, has never been known."

The first biblical plan in the preparation of a revival is

Rectification.

"Man's inhumanity to man" on the part of the Christian and the church must be corrected. In the first century it used to be said, "See how those Christians love one another!" Now, the dishonest methods, false utterances, and mean insinuations of some actually throttle the very spirit of a revival. When told that a dastardly deed had been committed against a poor man, David declared the culprit should be punished. "Thou art the man," was the quick retort of Nathan.

The only way to correct a wrong is to make it right. Setting up bogus claims to offset it, slandering others to appear innocent, keeping quiet "till it blows over," loud talk, long prayers, pious looks, hearty hand-

shakes, and "God bless you's" do not, and cannot make wrong right, neither will they secure the approbation of God. Emerson uttered a practical philosophy when he said: "How can I hear the words you say, when *what you are* is thundering in my ears?" Actions speak louder than words.

The resentful remembrance of injuries no Christian should indulge. "It may be," said Chapman, "as wicked to take offense as to give offense." Darius, king of Persia, is said to have ordered a page to shout in his ear every time he sat down to dinner: "Sire, remember the Athenians!" But Darius was a heathen. Jesus taught good for evil and forgiveness, "seventy times seven,"[1] setting also the innocent party on a delightful *war-path* of peace. "Moreover," said He, "if thy brother shall trespass against thee, go and tell him his fault between thee and him alone."[2]

Impossibilities God does not demand. The Divine law of justice between man and man is unchangeable. When anything has been unwarrantedly appropriated, restitu-

[1] Matt. 18:22. [2] Matt. 18:15.

tion must be made. One of the first laws governing mankind demanded this. "If a soul sin and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor, or have found that which was lost, and lieth concerning it, and sweareth falsely, in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or the lost thing which he found, or all that about which he hath sworn falsely: he shall even restore it in the principal, and shall add the fifth part more thereto and give it unto him to whom it appertaineth, in the day of his trespass offering."[1]

A revival that does not move members to rectify wrong is not a revival in the biblical sense. When Latimer preached on this subject, one member of his congregation brought him £20 to restore to its rightful

[1] Lev. 6: 2-5.

owner. The next day another brought him £30, and later, another £200. Said he: "If ye make no restitution of goods detained, ye shall cough in hell, and the devils shall laugh at you." When President Finney discoursed on this theme, it is said the following day people could be seen taking back to their several owners saws, axes, and things they had borrowed, but had failed to return. The wonder is that we have revivals at all, when church-members so frequently take the advantage of others. Many of us need pray God to give us grace to keep the sixth commandment.

At the annual meeting of the Farmers' Mutual Fire Insurance Company, Michigan, some years ago, the president returned $1,900 conscience money. He received the money from a man who had suffered loss by fire some years before, and who confessed that he had hired a friend to burn his property while he was from home. He said that the return money included interest in full. He was sorry for the crime, and begged forgiveness. He had mortgaged his farm to obtain the wherewith to make restitution.

REVIVAL THERMOMETER

In one of the author's earlier parishes was an official member on whom no one could apparently lay a finger. How he could talk and pray! To hear him was to be enchanted. During a special series of meetings, he arose and shocked the whole congregation by confessing that he was hindering the work of the Holy Spirit. He then told how, many years before, he had borrowed a certain sum of money from a widow, who had died without leaving any evidence of the loan. The brother, knowing this, stifled his conscience, and went along as though he were not indebted a penny. The next day after the confession he drove nearly twenty miles to a daughter of the deceased woman, related the incident, paid the principal, and added a proper percentage. Did he do right? If so, do we do wrong if we overlook or withhold anything which rightly belongs to some one else? Can God forgive this kind of a sin before restitution is made? Can a revival of religion be expected when we know we have done wrong to a fellow-Christian and have not made that wrong right?

The second biblical plan in the preparation of a revival is

Confession.

Those worthies who were on the most intimate terms with God deplored most their sins and failures. Daniel said, "We have sinned, and we have committed iniquity."[1] Isaiah declared, "Woe is me! for I am undone, because I am a man of unclean lips."[2] David said, "I will confess my transgressions unto the Lord."[3] Ezra acknowledged, "I am ashamed and blush to lift up my face to thee, my God."[4]

Confession is an acknowledgement of a fault or of a crime committed. It is to the soul what lancing of an abscess is to the flesh. It implies humility on the part of the confessor, and "in God's sight," said Moody, "this is of great price." "Man owning his weakness," said Thomas Fuller," is the only stock for God thereon to graft the grace of His assistance." With man it is, confess and receive punishment; with God, confess and receive mercy.

[1]Dan. 9:5. [2]Isa. 6:5. [3]Ps. 32:5. [4]Ezra 9:6.

Possibly few things seem harder to do, but in the doing nothing is more blessed. It is not a question of hardness, but rightness. The Duke of Wellington once thought he rang his bell. There was no answer. He gave a second and third pull, and still no answer. After a while his footman, quite at leisure, happened to appear. Wellington turned upon him with indignant words. "Please, your Grace," stammered the poor man, "the bell is broken." "Broken, is it? Oh, I was not aware of that. I am really very sorry, William. I beg your pardon." A little girl was present. She had been an eager listener to the remarks. "My dear," said Wellington, "learn something from this. Whenever you are in the wrong, own it!"

Incidents and injunctions concerning confession teem in the Bible. "I have sinned," is an utterance of more than a half-dozen of its characters. John informs us if we make confession to God, Christ "is faithful and just to forgive us our sins."[1] It was when David without palliation said: "I have

[1] I. John 1:9.

sinned against God,"[1] that Nathan declared, "The Lord hath put away thy sin."

To make confession in a general way, as so often done in public, is profitable, but not always acceptable to God. It must be more direct and complete. James demands, "Confess your faults one to another."[2] Private or personal wrong demands personal confession. Only the brave and true-hearted do so. "I have just lost a battle," wrote Frederick the Great to the Senate, "and it was entirely mine own fault." "I have sinned against heaven and in thy sight,"[3] was the acknowledgment of the prodigal to his father.

"A wrong confessed," is said to be "half redressed." It works both ways, giving peace to the confessor and satisfaction to the one to whom the confession is made. It removes the feelings of ill will, recreates a spirit of confidence, and reinstates both parties in one another's affection.

During the illness of Dr. A. J. Gordon, he requested his wife to leave him alone, that he might talk with the Lord. She, however, stole around and overheard him. He went

[1] II. Sam. 12: 13. [2] James 5: 6. [3] Luke 15: 21.

on, confessing and deploring his sins, his lack of courage and devotion, and then finally said, "Now, Lord, speak to me once; speak to me and let me know that it is all forgiven." Suddenly the current of his thoughts changed, and he exclaimed, "Now, Lord, we are on the same old terms." Blessed experience! Though humiliating to self, confession is exalting to Christ. Though painful to acknowledge one's wrong to another, yet it produces pleasure. O child of God, if wrong has been done, you owe it to the one wronged, to yourself, and to your Christ and His work to admit it, for if you do not, how can you expect to have that peace "that passeth all understanding,"[1] and a desire to see the work of God revived?

The third biblical plan in the preparation for a revival is

Unification.

In union there is strength. There must be harmonious feeling, the best understanding, the most cordial good will, mutual confidence, and coöperation to secure this work

[1] Phil. 4:7.

of grace. "Men's hearts," said Carlyle, "ought not to be set against one another, but set *with* one another, and all against the evil thing only." The Macedonian Phalanx was likened to a solid union of shields locked together, so long as each soldier kept his place in the moving mass. When Scilurus was on his death-bed he called his many children, and offered them a bundle of darts to break. When each found it impossible, he drew them out, one by one, and broke them. By this he taught that if they held together they would continue strong, but divided they would be weak. How blessed to read before Pentecost, "They were *all* with one accord in one place";[1] and after Pentecost, "And *all* that believed were together, and had *all* things common . . . praising God and having favor with *all* the people."[2] Every mind and heart was set each with the other, just like one of these tower clocks with four faces, yet always telling the same time. Tennyson's advice is,

> "Tho' all experience past became
> Consolidate in mind and frame."

[1] Acts 2:1. [2] Acts 2:44, 47.

REVIVAL THERMOMETER

One of the most cunning devices of the devil is to divide the sentiments and efforts of God's people. Nothing pleases him more than to set one at variance with another, thus filling the mouth of the scorner and heaping contempt on the cause of Christ. Many years ago two English vessels met in the night and each mistook the other for a French man-of-war. A terrible engagement ensued, in which many were wounded and both vessels seriously damaged. Imagine their surprise when the day broke—they had been fighting their own countrymen. They approached and saluted each other, and wept bitterly. How sad to know that Christians sometimes do likewise.

Another device of Satan is to sandwich during an evangelistic effort other attractions in order to divert the attention and rob the church of combined power. Lectures, concerts, parties, business engagements, all of which are good in themselves, become calamitous when made to interfere with the most important work God has committed to human hands. A successful

church must be a united church. One great fault with many is that they need a periodical arousing. They unite in an evangelistic effort after being "warmed up," but when the meetings are over they fall out of line, and are found asleep, "abiding by the stuff," while the faithful are waging a constant warfare the whole year through.

Have you not read of the strange clock which belonged to a Hindoo prince? A large gong was hung on poles near the dial, and all about on the ground lay a pile of artificial human heads, ribs, legs, and arms, the whole number of bones in twelve perfect bodies; but the pile appeared to have been thrown together in the greatest confusion. When the hands of the clock indicated the hour of one, from out of the pile crawled first the number of parts needed to form the frame of one man, part coming to part with quick click, and when completed the figure sprang up, seized a mallet, and walking up to the gong, struck one blow. This done, he returned to the pile and fell to pieces again. When two o'clock came, two arose and did

likewise; and at the hours of noon and midnight the entire heap sprang up, and, marching to the gong, struck one after another his blow, making twelve in all, then returning, fell to pieces as before.

Alas, the "few" who must carry on the work of God! "The harvest truly is plenteous, but the laborers are few."[1] Christ prayed and burdened hearts in pulpit and pew are praying also for a oneness in interest, in faith, in love, in coöperation. If the works of a watch must be in harmony with each part to keep correct time, and the machinery of a locomotive to produce locomotion, then it is absolutely necessary in the work of God that the church be a unit, if we are to have the reign of heaven in its fullness.

It is a well-known fact that the power of an unbroken step of a regiment of soldiers when crossing a bridge is liable to shake it to pieces, hence the command, "break step." It is the united step of the church, led by the Holy Spirit, that is irresistible and necessary to shake and destroy the powers of evil.

[1] Matt. 9:37.

Such is essential to success. He that understands it not, fails in his conception of our Lord's intercessory prayer. It is not ecclesiastical uniformity, but, as Joseph Parker said: "One motive—to serve God, to please the Lord Jesus Christ, and to answer the ministry of God the Holy Ghost." Let us then lay aside mutual suspicion, repress our eagerness to seize and magnify differences, and "pray everywhere lifting up holy hands without wrath or doubting,"[1] or we can never sing of the world's evangelism:

"Like a mighty army moves the church of God;
Brothers, we are treading where the saints have trod.
We are not divided; all one body we;
One in hope and doctrine, one in charity.
Onward, Christian soldiers, marching as to war,
With the cross of Jesus going on before."

[1] I. Tim. 2: 8.

CHAPTER V.

Conditions of a Revival

As PROMISES in the Scripture are attached to provisos, so are revivals. While of God they do not solely depend upon God. Christians influence Him, for or against; and they are responsible for His pleasure or displeasure. As the sinfulness of Noah's day brought the flood, the holy desires of the pious Christians of Jerusalem brought Pentecost. It is "be it unto thee even as *thou* wilt."[1]

A condition is something on which anything depends. It is defined as "a preëxisting state of things requisite in order that something else may take effect." As belief in Christ is a condition to salvation, and peace of mind to walking "after the Spirit,"[2] so a revival of religion depends upon the attitude, the desire, and the reasons of the one it affects. The attitude—he "must

[1] Matt. 15:28. [2] Rom. 8:1.

humble himself in the sight of the Lord";[1] the desire—that he might be "transformed by the renewing of the mind";[2] the reasons —that the church live up to her privileges, fulfill her mission, until everywhere, souls "might be saved."[3]

The conditions of a revival are not in laying plans and organizing committees. Neither are they in the employment of noted evangelists or the formation of great choruses, but in getting in touch with God. Sin must be put away. Protest must give place to kind but firm discipline, and God's people must be willing to be or do anything He requires. Though in the world, they must not be of the world. Doctor Hamilton tells of a little creature known to naturalists, which possesses the power to surround itself with a hollow globe, which is made both air and water tight. Thus protected and supplied, it descends to the bottom of the stagnant pond, and remains until the supply of air is exhausted. Then it rises to the surface, bursts the globe, and proceeds to supply itself. In its descent and sojourn in the re-

[1] James 4:10. [2] Rom. 12:2. [3] Rom. 10:1.

gions below it receives no harm, and when its supply is exhausted it knows where to go and how to obtain a fresh supply. The Christian is compelled to mingle with sinful creatures, and sometimes circumstances compel him to go into sinful places, but he can be supplied with that grace that keeps him "unspotted from the world."[1]

The conditions for a revival demand a renewed solemnity on the part of the Christian and the church, a seriousness that saddens rather than lively singing that gladdens. Finney stated that he had never seen a singing revival that was really a work of God. As the countryman of whom Josephus tells, cried for four years against Jerusalem, saying, "Woe, woe to Jerusalem!"[2] And as Joel commanded, "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and

[1]James 1:27. [2]Ezek. 16:23.

give not thy heritage to reproach";[1] so would we decry the looseness and laxity in theory and practice which abounds, and speak in the words of the "high and lofty One that inhabiteth eternity":

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."[2]

"Wherever the Scripture bears witness to the Divine Mightiness," said an ancient Jewish writer, "it brings out side by side with it the Divine humbleness." But for God to humble Himself to requicken and renew man, man according to certain prescribed conditions must humble himself before God. "If my people," said He, "which are called by my name, shall *humble* themselves and pray, and seek my face and turn from their wicked ways, *then* will I *hear* from heaven, and will forgive their *sins,* and will *heal* their land."[3]

The first and doubtless the greatest factor in a revival is

[1]Joel 2:16, 17. [2]Isa. 57:15. [3]II. Chron. 7:14.

CONDITIONS

Prayer.

The Bible emphasizes no one thing more than this. It is fundamental to a Christian life and indispensable to Christian activity. Too many of us, I fear, like Henry Martyn, will deplore the fact when our labors are ending that we have spent so little time with God. As the blossom precedes the fruit, so prayer precedes a revival. It is, "Ask of me, and I shall give thee."[1] It is, "Go hide thyself," before the Lord commanded Elijah, "Go shew thyself." For this, said He, "I will yet be enquired of."[2] Nehemiah tells how Ezra stood in the street before the water-gate of Jerusalem to preach to fifty thousand people, and he "blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground."[3] The great revival on the day of Pentecost was preceded by a ten-day prayer-service. "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand

[1] Ps. 2: 8, [2] Ezek. 36: 37. [3] Neh. 8: 6.

souls."[1] The formation of the church at Philippi was through a midnight prayer-meeting. The Reformation was ushered in through the mighty, heaven-stirring prayers of Luther. The English revival under Wesley was the result of the prayers of the "Holy Club." The great awakening in Scotland, under John Livingstone, at the first meeting of which five hundred souls were converted, was preceded by a prayer-meeting which lasted all night. The night before Jonathan Edwards preached at Enfield, Massachusetts, on "Sinners in the Hands of an Angry God," when men grasped the pillars of the church for fear of slipping into perdition, a company of believers prayed; and while he preached, prayer was offered in an adjoining house.

The first revival of 1857-58, which began in Ireland and went like a tornado through Scotland and England, was, according to Professor Gibson, through the prayers of four young men in the little county schoolhouse at Tannybrake, county of Antrim. One year later ten thousand members were

[1] Acts 2: 41.

added to the churches in Ireland. Finney frequently spent whole nights in prayer, and when engaged in evangelistic work was accompanied by a Father Nash, a praying, rather than a singing helper. Said he: "I have known persons pray till the blood started from their nostrils, and others pray till they were wet with perspiration in the coldest weather in winter." Such prayer

> " . . . Makes the darkened cloud withdraw
> And climbs the ladder Jacob saw,
> Gives exercise to faith and love,
> Brings every blessing from above."

In praying for a revival, we need to bear in mind that it is conditional. Three all-inclusive provisos has Jesus demanded. The first is union with Him. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."[1] The second is proper petition. Four times He requests that we ask God in His name. The third is faith. "Whatsoever ye shall ask believing, ye shall receive."[2]

We should also remember that there are some things which will make our prayers

[1] John 14:13, 14; 15:7; 16:23. [2] Matt. 21:22.

ineffectual and stay the hand of God even in a revival:

First, wickedness of heart. "If I regard iniquity in my heart, the Lord will not hear me."[1] Second, pollution of hand. "Yea, when ye make many prayers, I will not hear: your hands are full of blood."[2] Third, unholy desires. "Ye ask and receive not, because ye ask amiss."[3] Fourth, unbelief. "Let him ask in faith, nothing wavering . . . For let not that man think he shall receive anything of the Lord."[4]

It is the wish of Jesus, however, that our prayers be heard and answered. He gives two reasons: First, "That the Father may be glorified."[5] Second, "That your joy may be full."[6] And what can glorify God and give happiness to individuals, homes, and churches more than a revival of religion?

When Alfred the Great of England announced that the country needed "not only good warmen, and good workmen, but also good prayermen," he uttered a truth for this day in religious circles as well as the polit-

[1]Ps. 66:18. [2]Isa. 1:15. [3]James 4:3. [4]James 1:6, 7. [5]John 14:13. [6]John 16:24.

ical economy of his times. Prayer,—more prayer,—more earnest prayer, is the need of the hour. Prayer that will show up ourselves and influence God to show Himself.

This prayer for a revival should be specific, that Christians be revivified and souls converted. Particularization is better than generalization. Affect the center, and the whole circumference is affected. Paul said, "My heart's desire and prayer to God for Israel is, that they might be saved."[1] But wherever Paul was, he labored to convert, and indoctrinate those who were already converted. Said the superintendent of the Inebriate Asylum at Binghampton, New York. "Some men are sent here under compulsion, almost driven by their friends; and no such man is ever cured. No man ever has gone from this asylum cured of his inebriety, unless there was some one—a sister, a mother, a wife, a maiden, who prayed for him, hoped for him, and wept for him at home." And it is doubtful if ever a soul was born into the kingdom of Jesus Christ, an indifferent Christian awakened to his con-

[1] Rom. 10:1.

dition, a church revived, or a community moved by the power of God, but for the specific prayer of one or more individuals.

A true prayerful spirit for a revival will doubtless burden the heart for the welfare of the church and produce agony for the salvation of the lost. Bishop Hopkins used to say, "If the arrow of prayer is to enter heaven, we must draw it from a soul *full bent.*" John Knox knew what this meant when he cried, "Give me Scotland, or I die!" and George Whitefield, "Give me souls or take my soul!" and Brainerd, when he said: "I spent the whole evening in prayer. What I passed through can never be expressed in human language." Such is the prevailing prayer. Paul speaks of it as "travailing in birth,"[1] and Isaiah said, "As soon as Zion travailed she brought forth her children."[2] Let the church, yea, let us who profess to love Christ, cultivate this fervency in prayer and we shall behold the mighty power of God in "reviving the hearts of the contrite ones,"[3] and "baring his arms to save."

[1] Gal. 5:19. [2] Isa. 66:8. [3] Isa. 57:15.

"Hath lengthened watching wearied thee?
And have thy prayers availed thee not?
Wait thou His time, and thou shalt see
Thou art not by thy Lord forgot."

A second condition of a revival so frequently indulged and urged in the Bible is

Fasting.

That a revival may not be without fasting would be as exaggerated an expression as to declare true faith is not without groans. It is only the agonized heart that approximates to the Christ when "he groaned in the Spirit."[1] To fast is literally "to abstain," from abstinence of food. It has been perverted by ascetics on the one hand, and by the Pharisees on the other; but, if properly used as a religious exercise, it is an evidence of intense conviction of sin, an expression of sorrow, an act of contrition, a deep abasement of self and an appeal to Jehovah for help.

It is true that nowhere in the Bible is it prescribed in its literal form, but "its spirit and principle is strongly insisted upon." If not ordained by God, it has received His di-

[1] John 11:33.

vine approval from the time when Moses was "forty days and forty nights with the Lord in the mountain, and did neither eat, nor drink water."[1] The Mosaic law set apart the tenth day of the seventh month, Tishri, called the "Day of the Atonement," for this purpose. Because of transgression, Israel "gathered together to Mizpah, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord."[2] Jehoiakim "proclaimed a fast before the Lord to all the people in Jerusalem."[3] David "besought God for the child, and David fasted, and went in, and lay all night upon the earth."[4] When Daniel sought knowledge of God, he spent three weeks in which he said: "I ate no pleasant bread, neither came flesh nor wine in my mouth."[5] The people of Nineveh fasted and prayed, thus successfully averting God's threatened judgments. Jesus fasted forty days immediately after He was filled with the Holy Ghost, and went on record as recommending it. "When thou

[1] Ex. 34:28. [2] I. Sam. 7:6. [3] Jer. 36:9. [4] II. Sam. 12:16. [5] Dan. 10:3.

fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."[1] It was when the church at Antioch fasted, that the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them."[2]

Fasting is an irksome, uncongenial "practice to that form of piety which consists wholly in good emotions and serious impressions"; but a means of virtue if properly indulged. It is that discipline, that corrective of certain classes of sins "to which anything approaching to soft and luxurious living would act as a direct incentive and stimulant." By it the body is reduced to a condition of slavery. He who indulged in "fastings often"[3] said: "I keep under my body and bring it into subjection."[4] Why? Because, as Vinet said, "It restores to mind what it takes away from matter." The consensus of reputable physicians is to this effect. Rich foods breed disease, and gluttony clogs the mental faculties. Gour-

[1] Matt. 6:7, 18. [2] Acts 13:2, 3. [3] II. Cor. 11:27. [4] I. Cor. 9:27.

mands seldom, if ever, distinguish themselves in science, art, literature, or religion. The men who have reached the profoundest depths in philosophy, the highest flights in poetry, the greatest influence with God and men, have been abstemious. They fasted, rather than feasted, and "No man," said Thomas Jefferson, "ever regretted eating too little," whereas many have killed themselves by eating too much.

Though seldom indulged, yet fasting is very conducive to a successful revival. Would to God we had Joel to cry: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly."[1] When Jesus came down from the mount, He upbraided His disciples for unbelief in not being able to cast out a foaming devil, saying: "Howbeit this kind goeth not out but by fasting and prayer."[2] In that beautiful work, "With Christ," by Andrew Murray, he tells how Blumhardt, in his terrible conflict with the *evil spirits* in those who were possessed, sought to cast them out by prayer, but wondered why the answer was hindered. He

[1] Joel 2:15. [2] Matt. 17:21.

was advised by a friend to fast. This he did sometimes for more than thirty hours, with blessed results, having greater ease in speech and a strong influence over the afflicted without being present. He says, "It strengthens the intensity and power of the prayer, and becomes the unceasing practical expression of a prayer without words."

Should we fast in the interest of a revival? We are not so enjoined in the New Testament, nor is it mentioned as an essential part of worship. But, if it proves a means of self-abnegation, thereby "afflicting our souls"[1] before God, giving a tangible hold upon Him and on our fellow-men, should we not fast? Neander said the primitive Christians not only possessed but exercised this means of virtue. Martin Luther confessed to his need of it, and nobly acted it out, being used exceptionally of God. Wesley said, "It was as impossible to live for God aright without fasting as without prayer." Edward Payson, of Portland, had one day out of each quarter set apart by his church for this means of grace. He declared

[1] Lev. 16: 17, 31.

he found no means so blessed to keep religion alive among them. Brainerd, the first missionary to the Indians, is recorded by Jonathan Edwards to have observed frequent days of fasting and prayer, and never without special benefit. Jacob Knapp, of whom it was said that more than one hundred thousand souls were baptized under his labors, confessed that his most powerful work was when he spent whole days in fasting and prayer with the churches. Mr. Moody states that the revival of 1872 in London, when crowds sought Christ and four hundred united with one church alone, was brought about by a bed-ridden member of the church. Being unable to do anything she gave herself to prayer and fasting. When they brought dinner, she said, "No, I am going to fast."

O my reader, would you have God's work revived in your heart and that of others? Then try it. Not as Doctor Tanner, who fasted for forty days, or Leonard Thress, for fifty days, or Milton Rathburn, for thirty-six days, nor as an act of formalism which

distinguishes ascetics and ritualists, but that you may learn your weakness, behold your sinfulness, feel your unworthiness, that with every craving appetite you may pray for the infilling of the Spirit, to be and to do the work God has designed for you. Try it, and God will not disappoint you in giving you a revelation of His love, an enduement of His power, and an influence that will constrain Christians to be better and arrest sinners in their course.

The third condition of a revival is

Consecration.

From God's command to Moses to consecrate Aaron to the priesthood to Paul's declaration that Christ "is consecrated for evermore," this doctrine stands out prominently in God's Word as one of the necessary things in the production of a revival. In the Old Testament several Hebrew words are used to denote its importance: *Nazar,* to separate; *nezer,* separated; as applied to the Nazarite when he was to keep himself aloof from intoxicants and anything which would

pollute. *Kiddash,* to sanctify; *kodesh,* sanctification, as applied to things dedicated to God. *Milla yad,* which is the commonest and only characteristic expression for consecrate, with *millu un,* "consecrations," which means to "fill the hand." It is a word used for the devotion of anything to God's worship and service, but in the present connection we should scratch out *anything* and substitute the word *everything,* as the youth who said to Socrates, after other pupils had given gold, silver, and jewels worthy of the rank of the donor, "O Socrates, I give *myself* to thee."

Consecration means the giving of the whole person, with all its conditions, relations, and possibilities, the moral and affectional powers as represented by the heart, the mental as represented by the mind, will, and conscience, and the active as represented by service and gifts. "I give Thee all, and keep back nothing," was the motto of Calvin's seal on the hand holding a heart on fire. True consecration is a rare thing, the form, very common. It is easy to sing,

"Here I give my all to Thee,
Friends and time and earthly store;
Soul and body Thine to be,
Only Thine for evermore;

but actually to do it, costs.

When men enlisted for battle in Rome, they were obliged to take the *"sacramentum,"* or oath to live and die, if necessary, for her interests. It was usually given to groups of a hundred, and when read, the man standing next to the officer would lift his hand and say, "That 's for me," and then the next, and so on, until one hundred hands were lifted and one hundred voices declared it was for them.

Consecration is demanded of all of us, and scores frequently declare during the enthusiasm of special services, "That 's for me," and after publicly humbling themselves before God, go forth to demonstrate that "unconditional surrender" has not entered into their lives. There is related in the book, "The Czar," a story of a Russian officer, taken prisoner by the French. They got an iron and branded him on the hand with an "N." When he asked what it meant, they

said, "It means that you now belong, body and soul, to our Emperor Napoleon." The soldier, seizing an ax, severed his hand from the wrist, and said, "Take what belongs to you; I am for the Czar, and belong wholly to him." Whether fact or fiction, it shows what entire consecration means, and the kind of whole-souled loyalty Jesus claims for Himself. Of her consecration hymn,

"Take my life and let it be
Consecrated, Lord, to Thee,"

Frances Ridley Havergal wrote: "I went for a little visit to Ardsley House. There were ten persons in the house, some unconverted and long prayed for, and some converted but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house,' and He did. The last night, I was too happy to sleep, and, passing most of the night in praise and renewal of my own consecration, these little couplets formed themselves and chimed in my heart one after another, till they gushed with 'Ever, only, all for Thee.'"

All what? Read that hymn, note the con-

secration, and there will be no need to ask the secret of her power and influence. Hands, feet, voice, lips, money, moments, intellect, will, heart, love, until she epitomizes the whole in the sublime climax,

"Take myself, and I *will* be
Ever, only, all for Thee."

O my reader, the words of David come ringing down the centuries, "Who then is willing to consecrate his service this day unto the Lord?"[1] And those of Paul, to present our "bodies a living sacrifice"[2] to God. We want revivals, and consecrated living is part of the sanctified machinery that brings it about. Orange trees planted in Labrador will not bear, or tube-roses bloom in snowbanks, no more than a frivolous, worldly, nominal Christian can bring about a revival. But let one give himself unreservedly to God, and out of his life "shall flow rivers of living water."[3]

O child of God, in the words of Henry Varley to Moody at Willow Park, Dublin, in 1872, which by the Spirit of the Most High caused him to get near God, "The

[1] I. Chron. 29:5. [2] Rom. 12:1. [3] John 7:38.

world has yet to see what God will do with a man fully consecrated to Him." Can you not, will you not pray as Livingstone, who wrote in his journal on his birthday, March 19, 1872: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee. Accept me, and grant—that I may finish my task. In Jesus' name I ask it. Amen."

"My Jesus, as Thou wilt!
Oh, may Thy will be mine!
Into Thy hand of love
I would my all resign;
Through sorrow, or through joy,
Conduct me as Thine own,
And help me still to say,
My Lord, Thy will be done!"

CHAPTER VI.

Essentials to a Revival

ERRONEOUS the idea that a revival is easily secured or produced. Great achievements are the result of great cost. When stress is laid upon the fact that it means much to be and to live the life of a Christian; and that it demands a consistency of life in obedience to the demands of Christ to bring about a revival by which souls will be born into the kingdom, then will an evangelistic effort and the spirit of evangelism be appreciated. Few of us are worthy of the eulogy found on the obelisk of Henry Martyn, near the village of Tokat, Persia: "One who was known as a man of God." Alas, our experiences show how frequently we have wandered, become indifferent, and careless, so that in soul quietness we have sadly exclaimed:

"The peaceful hours I then enjoyed,
How sweet their memory still,
But they have left an aching void
The world can never fill."

Not only must there be a proper preparation and compliance with certain conditions, but there are essentials without which no work of grace can be wrought. An essential is defined as that which is necessary to the essence, constitution, or existence of anything. It is something important in the highest degree, as the juice of the seed is an essential oil designed by nature to preserve that seed from corruption; as air is essential for a balloon to rise, oil to make a lamp burn, and steam to move an engine. "The gospel of Christ,"[1] is an essential to "the power of God unto salvation." Repentance is essential to faith in God, and forgiveness is essential to peace in God. These things, human and Divine, are absolutely necessary to a revival. Speaking of the gospel, Paul declares:

"For though I preach the gospel, I have nothing to glory of: for necessity is laid

[1]Rom. 1:16.

upon me; yea, woe is unto me, if I preach not the gospel."[1]

On this blessed word *euaggelion*—gospel—which is used some eighty times in the New Testament, every phase of a revival depends. More than seventy times is the word *euaggelize*—to evangelize—used. We, like Christ, must announce the good news to men. "Oh, were I free from obligations to Tremont Temple," said the late George C. Lorimer, "I would start around this globe, to the men and women yet in sin and darkness, to evangelize, to tell them of Christ." In Lord Tennyson's *Memoir* is related, how, when visiting some humble friends of earlier years in the country, he asked an old woman concerning the news. Her answer was, "Why, Mr. Tennyson, there is only one piece of news that I know, that Christ died for all men," Tennyson replied, "That is old news, and good news, and new news."

In this work of revivals there is much said which has been said before. All, however, is intended to be good and to do good, but

[1] I. Cor. 9: 16.

there are some thoughts which are doubtless new, and which have rarely been emphasized in this connection. Like Paul, "necessity has been laid upon" the author to write in this strain, and here to declare that the first essential to a revival is

MONEY.

With many this may be a new idea, but it is biblical. Selfishness in retaining, and stinginess in giving, often debar the Holy Spirit from reviving. He who gives not, yea, who tithes not, robs God. Malachi asks the burning question, "Will a man rob God?" and then answers it in the affirmative, "In tithes and offerings."

Desirous of obtaining a revival, He imparts the secret, "Bring ye all the tithes into the storehouse—and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room to receive it."[1] It is "Give, and it shall be given unto you; good measure, pressed

[1] Mal. 3: 10.

down, and shaken together, and running over."[1]

Our money belongs to God, and when required to further the interests of His kingdom, it should not be withheld. We are His trustees, not beneficiaries. Stewards, to increase, but having no more right to use it for selfish ends than the executor in whose care has been placed the funds of an estate.

Few are the stories more fascinating than that of Ben Hur, who trusted his wealth to his steward and left his family in Jerusalem to go abroad. In crossing the ocean he was thought to be drowned. As the son was leaning over the parapet of the house, watching the Roman soldiers pass, he accidentally knocked off a loose brick, which the officer interpreted as a deliberate attempt to kill him. Because of this the son was sent to the galleys, the mother and daughter imprisoned. One day the steward came to Jerusalem, in search of the family, and was arrested, and was tortured by the Roman officers to make him surrender his master's property. But no punishment could cause him

[1] Luke 6:38.

to break his trust. Later, he was again seized, and nearly every bone in his body was broken by the rack; still not a penny would he give. Time passed, and he became the richest man in the empire. Though confined and wheeled about in a chair, the keen intellect was sufficient to grasp good investments. One day Ben Hur returned, and, standing in his presence, asked for his own. The steward questioned him, and was satisfied with his identity. From the safe he brought the money. "Your one hundred and twenty talents have become six hundred and thirty-seven. You are the richest man in the Roman Empire. It is all yours."

Here is a stewardship such as the Almighty desires. Earning and increasing legitimately what we have, yet with divine fidelity holding and using it for the Master's interest. Swift once wrote to Bolingbroke "that a wise man ought to have money in his head, but not in his heart." When in the heart, the affections cluster around it. That is why "the love of money is the root of all evil."[1] Chester Kingsley used to pray,

[1] I. Tim. 6: 10.

"Lord, give me a hand to get, and a heart to give." Wise is he who makes money honestly, keeps it in place, and uses it well. But sad the fact when only twelve million dollars are given for the world's evangelization, and three billion for liquor. Sad, when we think that the enlightened United States squanders four million on popular amusements, twenty-five million for kid gloves, twenty million to adorn the head-dress of women, and less than six million to evangelize the land. Think a moment. It costs fifteen million to support the ministry, and, according to Chancellor James Day, of Syracuse University, twenty-five million for the pet dogs. At the Winona Assembly of 1904, one prominent speaker declared that it cost four times more for chewing-gum than for all the missionary expense in the United States. It is a well-known fact that it costs four hundred million to run the jails, or eight times more in punishing criminals than the amount given in trying to save them. How true

"If we want to save the millions
Who are dying in their sin,
'Freely give,' as God demanded,
Then we will the 'nations win.'"

Money is an important and indispensable factor in revivals. To give is to get. "Honor the Lord with thy substance and with the first fruits of all thine increase; *so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.*"[1] To retain, is to lose. Among the Jews, the blasting and mildew never struck the grainfield until they first struck the treasury of the Lord. "Empty missionary treasuries are not the result of hard times; they are the cause of hard times." Close-fisted Christians are the brakes to the wheels of the gospel chariot. As one is responsible for neglected talents, so is he for money hoarded when the cause of Christ needs and demands it. John Wesley believed in and practiced self-denial in giving. Immense sums passed through his hands, but he confined his expenses to the modest £35 ($185), limiting his wants that he might not cut down his gifts for God and His work.

[1] Prov. 3:9, 10.

Finney, in speaking of some Christians, said: "They have not laid themselves out to promote the cause of Christ, and so the Spirit has been grieved and the blessing withdrawn, and, in some instances, a reaction has taken place, because the church would not be liberal, when God has been so bountiful—and so, for their niggardly spirit, God gave them up."

Major Whittle, who was greatly used of God, was foreman in a large watch factory near Boston, with a salary of $5,000 a year. Said he, "The Lord gave me a desire to save souls. I could do no less than give up my position and salary." Save souls! Great aim of human effort, than which none is greater. For this purpose Christ gave all. Souls! Consider their worth compared to money. Love of souls is not gauged by dollars. Love for money will permit souls to perish. Oh, for a religion that touches the pocket-book—a religion which systematically, cheerfully, and proportionally gives its means to God for the extension of Christ's kingdom in the world.

"He is dead whose hand is not opened wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To give is to live!"

A second essential to a revival is the right use of

THE WORD.

Nothing has been placed in the custody of man more necessary and indispensable to his own and others' welfare than the Word of God. When investigated and used for furthering the interests of Christ in the work of a revival, it becomes a *new* book. With it, success; without it, failure. As a lock is moved by its key, so the mind of man is arrested and impelled by truth. Though cosmopolitan in its principles affecting "all nations,"[1] yet it is directly personal. When Paton was printing his first book in the Aniwan language, a book composed mostly of scripture passages, Chief Namakei, an old man, eagerly watched him, coming morning after morning and inquiring, "Is it done? Can it speak?" Told at last that it was fin-

[1] Matt. 28:19.

ished, and could talk, Namakei said, "Make it speak to *me,* teacher. Let *me* hear it speak." The missionary read a few lines, and the old man ecstatically shouted, "It does speak! It speaks my own language! Oh, give it to me!" Grasping the book, he turned it round and round, pressed it to his bosom, then handed it back, pleading, "O teacher, make the book speak to me."

The proof of the inspiration of the Word of God is that it inspires those who study it with a prayerful heart and holy zeal. Not till we can say, "How love I thy law,"[1] can we have David's experience, "How sweet are thy words unto my taste!"[2]

One of the great needs of the day is to study the Word on the knees. It molds and shapes a Christlike character. Whitfield's success is said to have been due to this habit. Day by day, with "Henry's Commentary," he prayed over every word, line, and sentence. George Mueller, of orphanage fame, attributed the adoption of this method as marking an epoch in his experience. It is a table spread with good things, for "Man

[1] Ps. 119:97. [2] Ps. 119:103.

shall not live by bread alone, but by every word that proceedeth out of the mouth of God."[1] By it we experience that delightful sanctification, or devotion of talents or life, to a holy service. "Sanctify them through thy truth: thy word is truth."[2] Through it we secure access to the family of God, for the "law of the Lord is perfect, converting the soul,"[3] and we are "born again, not of corruptible seed, but of incorruptible, by the Word of God."[4] Faithful use of the Word, whether public or personal, is assured success, for "he is faithful that promised."[5] "Words," said Emerson, "are battles," but the Word gives not only battle, but brings victory. "He that hath my word," said God, "let him speak my word faithfully."[6] For back of the decree is the One who has declared, "The rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my

[1]Matt. 4:4. [2]John 17:17. [3]Ps. 19:7. [4]I. Pet. 1:23. [5]Heb. 10:23. [6]Jer. 23:28.

mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."[1]

Without the Word of God a revival cannot be. There may be enthusiasm and excitement, by which people may be visibly affected, but they are blank cartridges. To wound and kill, God's Word must be used. It is the hammer to break the stony heart, the "sword of the Spirit,"[2] to cut the conscience, and the "engrafted Word which is able to save *the soul.*"[3]

Some years ago a revival was in progress in an English town. Night after night the people gathered in crowds, enthusiasm was great, and people shouted for joy. The rector, a very ritualistic man, was constrained to visit the place. As the service drew to its close, he arose and said: "Friends, this is all wrong; let everything be done decently and in order. Such excitement is unseemly in religious matters. The temple was builded without the sound of hammer or saw." The evangelist at this juncture broke

[1] Isa. 55: 10, 11. [2] Eph. 6: 17. [3] James 1: 21.

in: "Bless the Lord! We ain't building; we 're blasting." But blasting is not brought about by words, but *the* Word. There was a great deal of excitement, noise, and confusion on the Mediterranean ship, but no revival. Then Paul stood forth and told how God had spoken and what He would do. The key-note of a revival was struck when he emphasized the fact, "I believe God, that it shall be even as it was told me."[1] At Pentecost Peter preached with power because his sermon was founded on the fulfillment of "that which was spoken by the prophet Joel."[2] Philip "began at the same scripture and preached Jesus"[3] unto the eunuch. Cornelius heard the apostle say, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ,"[4] before he gave his heart to God. Paul exhorted Timothy, "Preach the word,"[5] and to Titus, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."[6] It is easy to stir up the froth

[1] Acts 27:25. [2] Acts 2:16. [3] Acts 8:35. [4] Acts 10:36. [5] II. Tim. 4:2. [6] Titus 1:9.

of factitious feeling by enthusiasm pathetic and funny, but it is the Word that cuts and breaks the stubborn hearts.

The great revivals under Peter of Bruys and Henry of Lausanne during the twelfth and thirteenth centuries were through the preaching of the truth. The success of Peter Waldo, the father of the Waldenses, was through the Scriptures, with which he was very familiar, and which he proclaimed in village and city. The great revival inaugurated by Wyclif in England in the fourteenth century was a revival of preaching God's Word. Wyclif not only translated the Scriptures into the language of the common people, but preached them to the people in the most vigorous fashion. "He held the Bible in solution," was said of Chalmers. This might be said of Bunyan, Baxter, Flavel, Edwards, Finney, Moody, and all others who are instrumental in God's hand in producing a revival that leads to the conversion of souls.

We need a revival of systematic Bible study and the Bible expounded more in

home and evangelistic services. Not my theory, but "thus saith the Lord." Oh, for an awakening of interest in the Holy Scriptures. Have you not observed how frequently it is recorded in the Acts, "And the word of God *grew* and multiplied"?[1] Who ever heard of a word growing? McCheyne, driven into an engine house by a storm, pointed to the fire in the furnace and said to the engineer, "What does that remind you of?" That word and object-lesson grew until the Spirit of God changed the man. An earnest student of God's Word cannot help growing pious, nor can he help seeking to make others likewise. A church that feeds on God's Word will be enlightened, quickened in thought and heart, and will have an irresistible power that indoctrinates saints and leads sinners to repentance. Oh, that the church could have the experience of Paul and Barnabas at Antioch. They could if they would. There we read: "The next Sabbath day came almost the whole city together to hear the word of God. When the Gentiles heard this they were glad, and

[1] Acts 12:24.

glorified the word of the Lord. And the word of the Lord was published throughout all the region."[1] Faithful study of the Word, and the preaching of the same, will cause others like Lydia to attend unto the Word.

"'T is here the tree of knowledge grows,
And yields a free repast;
Here purer sweets than nature knows,
Invite the longing tastes.

"'T is here the Savior's welcome voice
Spreads heavenly peace around,
And life and everlasting joys
Attend the blissful sound."

A third essential to a revival is

The Holy Spirit.

The Holy Spirit is the primary and determining factor in the production of a revival. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."[2] He it is that produces conviction *of* sin and contrition *for* it both in the believer and unbeliever, breathing life *into* the latter and breathing power for service *upon* the former. No professor of religion can be re-

[1] Acts 13: 44, 48, 49. [2] Zech. 4: 6.

vived or be the means of aiding in the production of a revival unless he firmly incorporates in his creed *Credo Spiritum Sanctum*—I believe in the Holy Spirit.

The offices of the Holy Spirit are many, most of which are more noticeable in a revival than in anything else. One need not go out of the Gospel of John to prove this. What message shall be given? He is "the Spirit of truth. He will guide you into all truth."[1] Sinners must be startled and moved. He will "reprove the world of sin, and of righteousness, and of judgment."[2] Unregenerate souls need life. They must "be born of the Spirit,"[3] for though Christ died for their redemption, "it is the Spirit that quickeneth."[4] Confession of Christ is necessary to growth. "The Spirit of truth which proceedeth from the Father, he shall testify of me, and ye shall bear witness."[5] Being a Christian and one who acknowledges the saving and keeping power of Christ, he is to be through the Holy Spirit a benefit to those with whom he comes in contact. "Out

[1] John 16:13. [2] John 16:8. [3] John 3:8. [4] John 6:63. [5] John 15:26, 27.

of his belly shall flow rivers of living water. This spake he of the Spirit which they that believe on him [Jesus] should receive."[1]

The Holy Spirit is not imparted as a deposit to be carefully appropriated and economically invested. He is not only an *infilling*, but an *out-flowing* Spirit. Like Pison, Gihon, Hiddekel, and Euphrates, which emerged from the river of Eden, so the Holy Spirit as the living stream flows from the heart through various channels. In fact, how significant this symbol. Pison means "overflowing"; Gihon, "breaking forth"; Hiddekel, "velocity"; Euphrates, "sweet waters." So the revived soul, like David's cup, overflows and fertilizes other hearts. It cannot be restrained, but breaks down barriers, removes obstructions, and with haste carries the sweet tidings of a Savior's love to those "in the gall of bitterness, and *in* the bond of iniquity."[2]

The Holy Spirit operates according to a principle and in the line of a purpose. The principle is the glorification of Jesus. "He shall glorify me,"[3] saith Christ. We thus

[1] John 7:38, 39. [2] Acts 8:23. [3] John 16:4.

learn the reason why the Holy Spirit convicts, converts, instructs, infills, empowers, and makes "intercession for us with groanings which cannot be uttered."[1] The purpose is the great end God is fulfilling during this age—the forming and gathering of people who will be ready to receive the coming King, "changed into the same image,"[2] and given "the earnest," *arrabon,* pledge, "of the Spirit,"[3] eternal life, "which is the earnest of our inheritance, until the redemption of the purchased possession."[4]

The Holy Spirit in the production and perfection of a revival works through the word in the Christian. While He is independent of, yet He works through the believer who recognizes his dependency upon Him. "If I go not away,"[5] said Jesus, "the Comforter will not come *unto you;* but if I depart I will send him unto you. And when he is come he will reprove the world of sin." It is thus evident that the Holy Spirit works through human form and speech, who in the spirit of grace and supplication pleads

[1] Rom. 8:26. [2] II. Cor. 3:18. [3] II. Cor. 5:5. [4] Eph. 1:14. [5] John 16:7, 8.

with God and who wields "the sword of the Spirit, which is the Word of God,"[1] *for* God. The one hundred and twenty disciples in the upper room were specially set apart and used by the Holy Spirit to reach the multitudes which had gathered in Jerusalem. Philip was sent to the Ethiopian prince, Ananias to Saul, Peter to Cornelius, Barnabas and Saul to Sergius, Paul to Lydia, and we, with the unequaled message of God's love, are sent to others.

Oh, the blessed office of the Holy Spirit and the medium through which He works! He who came upon "or clothed Gideon"[2] will come upon and clothe us if we "walk worthy of the vocation wherewith *we* are called."[3] He might, but He will not operate through a character who allows himself to come into too familiar contact with the unholy spirit of the world. In explaining the reason for the failure of the first trans-Atlantic cable, Peter Cooper said: "In passing it into the vat manufactured for it, where it was intended to lie under water, the workmen neglected to keep it immersed,

[1] Eph. 6:17. [2] Judg. 6:34. [3] Eph. 4:1.

and on one occasion when the sun shone very hot down into the vat, its rays melted the gutta-percha, so that the copper wire inside sank against the covering." One must "walk after the Spirit,"[1] be "led by the Spirit,"[2] if he would "pray with the Spirit,"[3] know "the love of the Spirit,"[4] and be used by the Spirit in bringing sinners to Christ.

Probably the greatest heat known is that of the electric furnaces at Niagara Falls. There are the carbon and the coils, but not a particle of heat comes from them. But let the powerful currents of electricity generated at the Falls pass through them and what a degree of heat! Enough to duplicate the sparkling gems formed in the fiery geological ages. We are but carbon and coils, but once the Holy Spirit takes hold of us what marvelous results may be brought to pass. "Give me fire enough," said Bernard Palissy, "and these pigments will become indelibly fixed upon this china." His derisive neighbors screamed, "He is mad!" "More fire!" shouted the determined man. The Spirit of God is assumed to be a fire,

[1]Rom. 8:1. [2]Rom. 8:14. [3]I. Cor. 14:15. [4]Rom. 15:30.

hence Paul exhorts, "Quench not," or extinguish not, "the Holy Spirit."[1] It is this Spirit of fire we need.

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech."

The "Aeolian harp," fabled among the Greeks as god of the winds, was supposed to be made by stretching cords of various lengths and qualities across a natural cavern, so that when the winds blew the great harp would give out its melody. So with the lives of God's saints. Though differing in native power, ability, and quality, each may have a share, as the Holy Spirit moving upon each makes all vibrate with the spiritual impulses of heaven.

"We are but organs mute, till the Master touches the keys,
Very vessels of earth, into which God poureth the wine;
Harps are we, silent harps, that have hung in the willow trees,
Dumb till our heart-strings swell and break with a pulse divine."

[1] I. Thess. 5:19.

CHAPTER VII.

Equipment for a Revival

EVERY beneficent work is the result of a thinking instrumentality. Back of machinery is the power of being. God alone created something out of nothing. Factory walls will not produce cloth without looms, and looms are useless only as they have an equipment of necessary threads and as they are supplied with a power that sets all in operation. "Wanted" is the announcement which adorns certain columns in our daily periodicals. Men for the army and navy, masons and bricklayers, stenographers and clerks wanted. But if the aspirant to serve the Government has not the proper measurement demanded, or the stenographer little knowledge of shorthand or typewriting, or the clerk few ideas of figures or weights, is he wanted? Common sense teaches the need of equipment to fill any position.

REVIVAL THERMOMETER

Wanted, saints to save! For nearly two thousand years God has been commanding, urging, entreating, and encouraging Christians to take hold, not *nominal* Christians, people who have simply joined a church, but Christians like the Christ, interested in the eternal welfare of others. Nearly two thousand years ago the prince of apostles stood in the beautiful historic city of Ephesus, where a heartless, senseless, and useless worship clustered around the pagan mercy-seat of Diana's temple. Here he found a few believers in Christ. To them he propounded a question which resulted in a work more historic than the third general council of the Christian church, held there in three hundred and forty-one; more than the fire of magic books worth ten thousand dollars; a question that need be propounded to every Christian on earth, a question of a

> " . . . Living fire
> Which shone so bright in saints of old,
> Which bade their souls to heaven aspire,
> Calm in distress, in danger bold."

"*Have ye received the Holy Ghost since ye believed?*"[1]

[1] Acts 19:2.

Great question, is it not? Greater than the one with which Demosthenes began his speech on the crown, or Cicero his oration against Cataline. It is infinitely great. Ye ministers of the church, why not propound it from the pulpit? Ye members of the ordination counsels, why not ask it of the candidate? Ye leaders of the devotional services, why not suggest it at every meeting? Ye disciples of the humble Christ, why not interrogate yourselves? Have ye felt the life-breath of Him breathed upon you that

> "Creates anew the carnal mind,
> And forms the man afresh?"

The Holy Ghost! Name sublime! Well might blasphemous lips hesitate to lisp it. It is holy, while the character it designates is as divinely sensitive as divinely beneficent. Contemplate, O shiftless soul, this Personage, coequal, coeternal with God, who is first introduced to us as moving "upon the face of the waters."[1] Of whom David, after insulting, prayed, "Take not thy Holy Spirit from me,"[2] and without which no baptismal formula is complete, or

[1] Gen. 1:2. [2] Ps. 51:11.

life guided into truth, whereby one can testify to His glory.

The Holy Ghost! What will He do for us? Better ask, What will He not do? Of the three persons in the Godhead, the Holy Ghost occupies the largest number of offices. Without Him no reproving "the world of sin, and of righteousness, and of judgment,"[1] no new birth, no comforter in sorrow, no teacher in ignorance, no assistant in infirmities, no coming in close touch with Christ, for He it is, said Jesus, which "shall testify of me."[2]

Ole Bull was a great violinist. Only Paganini could make strings speak, sing, or sob like him. Beneath his magic bow heavenly music or pathetic wails would emanate to scatter sunshine or break up the fountain of tears. When a boy he formed the acquaintance of John Ericsson, who became his equal in the science of engineering, and whose name will ever be associated with the iron-clad *Monitor* in American history. Ericsson emigrated to New York in 1839, and a few years later, Bull having traveled

[1] John 16:8. [2] John 15:26.

in many lands, came to the same city. One day they met, and after greetings the musician said, "Come and hear me play to-night." The engineer refused. The invitation was again extended, but not accepted. The third invitation was given with this declaration, "If you don't come and hear me play I will come and play for you." But Ericsson said, "Don't bring your violin into my shop, for I do not care for music." The next day the musician called upon him and said, "John, there is something the matter with my violin," and they talked about tones and semitones and fibres of wood until Ole Bull remarked, "I will show you how it is," and he strung up the instrument and drew the bow across the strings, when in an instant the great factory was alive with music. Workmen paused in their labors and gathered about him. He played on, the waves of harmony filling the great building and pressing their way out into the streets, when suddenly he stopped, and John Ericsson, coming through the crowd with tears streaming down his cheek, said to his old

friend, "Play on, Ole, play on; I never knew what was lacking in my life before."

The one thing lacking in many a Christian heart, in many a Christian church, is the Holy Ghost. Guthrie says, "The want of one thing may make void the presence of all things else." Without the magic needle the ship is liable to drift to destruction, without the mainspring the works of a watch are useless, and without the Holy Ghost we are mere cyphers, mere sun-dials without gnomons, mere machines without a mainspring, having names to live and yet are dead.

Is it any wonder revivals are not more common, more stirring, more lasting than they are? Is it any wonder husbands and wives, parents and children, are not converted or born stronger in the kingdom when so many of God's professed children are like Jacob's thigh, "out of joint"?[1] Talents are good, machinery is needful, but all are useless without power. A fountain pen is of no use without one thing—ink. Gas-pipes and fixtures give no light only as they

[1] Gen. 32:25.

have a working connection with one thing—gas. The electric motor which whirls o'er the public highway as an up-to-date accommodation for the public, without one thing—a current from the dynamo—is only an ornament. The locomotive with ponderous drive-wheels, ribs of steel, lungs of brass, well-sounding bell, and magnifying headlight becomes a helpless thing without one thing—steam. And no person is what God intended him to be, nor can he do what God intended him to do in the kingdom of grace, without the Holy Ghost. With Him, what an equipment for service! Without Him, what unfitness! Think ye not we should pray:

"Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne;
Reign supreme, and reign alone."

How to Know When One Has the Holy Ghost.

Frequently the question arises how one may know when he is the recipient of the Holy Ghost. Sometimes it is hard to distinguish whether a person is a Christian or

not, but it is not hard to discover whether one has or has not the Holy Ghost. Personally, the Christian knows. Jesus said to those who have Him, "He dwelleth with you and shall be in you."[1] Of whom Paul says, "He shall also quicken,"[2] or make alive, "your mortal bodies by his Spirit that dwelleth in you," for "your body is the temple of the Holy Ghost which is in you,"[3] and "as many as are led by the Spirit of God, they are the sons of God."[4] Is there a possibility for doubt of the residence of one who lives in the same house with us? Can there be any doubt when we know that a certain medicine is toning up the system, increasing vitality, and giving new life? Has not an intelligent person the knowledge whether he is following his own judgment or being led by some one else? If so, has not the Christian the same assurance as to whether the Holy Spirit dwells in and works through him? Certainly he has.

This evidence was once beautifully illustrated by the sainted Guthrie. One morning he had an irresistible conviction that he

[1] John 14: 17. [2] Rom. 8: 11. [3] I. Cor. 6: 19. [4] Rom. 8: 14.

must visit an aged lady, whose daughter was obliged to leave her alone while she earned their daily food in a flax mill. The old woman was paralyzed, unable to move hand or foot, yet she was a trusting, uncomplaining daughter of the King, whose sweet patience had taught the great preacher many a lesson. He could not understand this impulse to go at this particular time, and especially as other duties were claiming his attention. However, he started on his long walk. The air was medicine to his body and the scenery buoyed up his spirits. On the way down the lonely dell where stood her cottage, he met a friend with whom he had important business, but in the midst of their talk he broke off suddenly with a strange sensation that there must be no delay in the unknown errand on which he had been sent. He hastened on, and as he opened the door he found that the fire on the hearth had fallen down in a burning mass and was flaming at the very feet of the poor, helpless woman, who in another moment would have been on fire. Her eyes were lifted toward heaven as

if in supplication, and after the flames were extinguished, she said brokenly, "I knew the Lord would send somebody; He never failed me yet." It was prayer from the heart of one in need, and enlightenment and guidance on the part of the other through the Holy Spirit. Truly He's a

> " . . . Faithful Guide,
> Ever near the Christian's side.
> . . . . . .
> Ever present, truest friend,
> Ever near Thine aid to lend."

Of others we may know if the Holy Ghost abides with them without an assertion on their part. Transposing a few words of another, the perfume of flowers is a better proof of odors than an argument in chemistry, and the shining of the stars a better proof of their existence than the figures of an astronomer, and the restored health of patients a better argument of a physician's skill than certificates; so the evidences of the Holy Ghost are proofs which no human tongue dare gainsay. There will be a baptism "with the Holy Spirit and with fire."[1]

[1] Luke 3:16.

Many of us have received water baptism, which is a symbol of death and resurrection, but have we received that baptism which is "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord,"[1]

> "The sealing unction from above,
> The breath of life, the fire of love."

Concerning this baptism of fire one has beautifully said: "The three prominent attributes of fire are heat, light, and expansion. Each of these has multiplied forms of application in nature, for which there are corresponding truths in spiritual life. As God is a spiritual breath, of which air is a faint type, so God is a spiritual fire, of which created air is a faint shadow. 'Our God is a consuming fire.'[2] He covers Himself 'with light as with a garment.'[3] He dwells 'in the light which no man can approach unto.'[4] Fire not only has a negative side of destroying combustibles, but a marvelous positive side of penetrating heat, incredible speed of motion, bright illumina-

[1] Isa. 11:2. [2] Heb. 12:29. [3] Ps. 104:2. [4] I. Tim. 6:16.

tion, and gorgeous beauty and glory. Grace also has a *destructive* side toward sin and a *constructive* side toward glory. Any Bible study on fire which notices only its destructive or purifying agency, is partial. God designs through grace to make us like Himself flames of burning love. 'He maketh his ministers a flame of fire."[1] This means far more than cleansing from sin. It is a positive *enclothement* of the Holy Spirit, so as to be a radiant, living fire, like unto God Himself."

Oh, to be such fires! Say, dear struggling, weak child, don't you want such a baptism? Just now the Holy Spirit says you may have it. He waits your petition. Send it up, send it now:

"Revive my drooping faith,
My doubts and fears remove,
And kindle in my breast the flame
Of never-dying love."

Those who have the Holy Ghost will also be known by others through their fruits. What a person does is a criterion of what he is. Jesus informs us, "A good tree can-

[1] Heb. 1:7.

not bring forth evil fruit, neither can a corrupt tree bring forth good fruit, wherefore by their fruits,"[1] not their *profession* or their *church relation,* but "by their fruits ye shall know them." And in Galatians 5:22, 23, Paul enumerates nine distinct kinds of fruit which spring from the Holy Ghost: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Beautiful attributes of the divine Christ which should work "within outward," as Wayland Hoyt expresses it. Three are reflected back to God—love, joy, peace. Three are demonstrated toward others—longsuffering, kindness, goodness. Three are concentrated on self—faithfulness, meekness, temperance."

Science has long sought in vain to find the vital principle of our bodies. It has laid bare every nerve, analyzed every organ, tested every fluid, separated every bunch of muscles, and then in failure confessed that all it worked upon was the mere mechanism in which and through which the invisible, presiding entity worked; and yet that en-

[1] Matt. 7:18.

tity may be recognized, as Jackson said, "by a child's intellect, in the fire of the eye, the force of the arm, and the immediate certainty with which action follows on the determination of the will." So the Holy Spirit, though Himself invisible, is discernible by those fruits which distinguish humble, Spirit-filled Christians, aiding them in prayer and praise:

> " . . . All day long, and all the night,
> Lord, let Thy presence be
> Mine air, my breath, my shade, my light,
> Myself absorbed in Thee."

Means of Procedure in Securing the Holy Ghost.

An aspiration for the Holy Ghost is most lofty. In fact, only those who have such will He agree to visit, inhabit, and endue with power. Simon wanted Him for mercenary ends. He was willing to give a money consideration, but Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."[1] There are ways and means, however, whereby we may secure Him who is in

[1] Acts 8:20.

"the kingdom of God,"[1] the Holy Ghost of "righteousness, and peace, and joy."

It is only to those who feel the need and realize the privilege of securing Him that He will come, and this coming will be governed by solicitations in prayer. Peter and John having heard of the revival in the city of Samaria, went down from Jerusalem and prayed with the converts, "that they might receive the Holy Ghost."[2] Barnabas and Saul were set apart for the ministry and were prayed for before they received the Holy Ghost. And we must resort to the same blessed, delightful, and efficacious means of grace if we become the recipients of His august presence.

To secure the Holy Ghost, self must be restrained and made captive in three ways: First, separation from the world. "Come out from among them,"[3] said Paul, "and be ye separate." God cannot and will not honor a worldly Christian. Chemists tell us that one grain of iodine imparts color to seven thousand times its weight in water, while one drop of pure water has no power to im-

[1]Rom. 14:17. [2]Acts 8:15. [3]II. Cor. 6:17.

prove a cup of impure water or remove its color. One of the great engines sent out from the Corliss shops stopped after little use. The assistant engineer examined it thoroughly and failed to find the reason. The chief engineer did likewise without being able to locate the cause. The engine seemed perfect, but it would not go. As a last resort the maker was sent for, and he, about to give up in despair, happened to kick against a little steel wedge while walking over the hard cement floor. Picking it up, he exclaimed, "Here is the difficulty." It was almost the smallest piece about the engine, and yet it stood in the way of power. When it was put in its proper place the great wheels began to revolve and everything was right again. It is these little worldly, sinful things that disarrange everything, and so frequently impede and stop the work of soul-saving. One worldly Christian does more to grieve the Holy Ghost, insult the church, bring reproach on the faithful few than one imagines. Oh, lover of "the cucumbers, and the melons,

and the leeks, and the onions, and the garlick"[1] of this world, let them alone, or else you will awake to the fact, like the Egyptians, "*My* soul is dried away."[2]

Second, surrender. James was very urgent when he said, "Submit yourselves to God."[3] How can the Holy Ghost be in us and work through us when our passions, prejudices, and affections are in some degree arrayed against Him? To pray for the Holy Ghost baptism, or sing, "Come, Holy Spirit," is of little use unless, like Cortez, when invading Mexico, we burn the bridges behind to make retreat impossible and surrender practical. The Holy Spirit wants nothing less than Grant did of Pemberton at Vicksburg and Lee at Appomattox, nor should He have anything less, nor will He take anything less than "unconditional surrender." Self must be eclipsed that Christ may shine.

Third, sacrifice. A selfish life is like a whirlpool that draws everything to it but returns nothing. Sacrifice of self is like the sun that gives its rays at the expense of its own vitality. It is not giving up "something

[1]Num. 11:5. [2]Num. 11:6. [3]James 4:7.

simply because one wants it, or because it is a hardship to give it. This is asceticism. Nor is the completest idea of self-sacrifice the giving up of some specific thing to another. It is the giving of one's self, one's best thought, best work, best life for others." Such self-sacrifice is the law of self-preservation, for "he that hateth his life in this world shall keep it unto life eternal."[1] Hard, you say? Why, nothing should be hard to do for Jesus. Mrs. Comstock, when obliged to send her children from Burma to her American home, gathered them around her knees and prayed with them. She said, "It is hard to part with you, my children; how can I?" Then, gazing heavenward a moment, she said, "My Savior, I do this for Thee." Why not do the same for Jesus that you, too, might receive in return the presence and power of the Holy Ghost?

The Vital, Personal Question.

But the vital, personal question is, "Have ye received the Holy Ghost?" Not only should you have Christ for your eternal

[1] John 12:25.

life, but the Holy Ghost for your internal life. In Christ is birth, babyhood; in the Holy Ghost is maturity, manhood. Christ in us is love before Pentecost; the Holy Ghost in us is power after Pentecost. Some who have received the latter have by their unprofitable and uncharitable conversation, by questionable and worldly amusements, by vanity and pride, "vexed His Holy Spirit," and grieved Him by speaking disparagingly of the work in which He labors. I charge you to be careful. There 's a sin against the Holy Ghost which shall never be forgiven. What it is commentators are not agreed, but believe me, to denounce or belittle special, intelligent, all-absorbing meetings, where mind and soul are engaged in the rescue of the lost, is to trespass on forbidden ground and to insult Him whose work is to meet, convict, and convert those in attendance. Fatal has it proved to many an insulter and fatal to those influenced by the insult offered to the Holy Ghost.

Aaron Burr was one of America's brave and intelligent men. In the army and be-

fore the bar he distinguished himself. He shone for a time in the social world as a star of the first magnitude, but soon dimmed, and later died in poverty and utter abandonment mainly through his libertinism and immorality. When and what started him thus on the downward path? Ridicule of revivals. The influence of his long deceased ministerial father was thrown about him. When at college he desired to attend the revival services which were then in progress, but Doctor Witherspoon said, "Don't go there, Aaron, don't go there; that 's a place of wildfire and great excitement; no religion about that; don't go there." He did not. From that time the influences of an insulted Spirit departed, and Aaron started on his downward career. What will that minister say when he faces God the Holy Ghost? What will Aaron Burr say? What will you say of your derogatory remark which may have eternally influenced another soul, and if not, certainly has grieved the divine Spirit? I beseech you, plead earnestly for yourself, and for others

who may have been associated with you at the time,

"Stay, thou insulted Spirit, stay,
Though I have done Thee such despite;
Cast not a sinner quite away,
Nor take Thine everlasting flight."

There are those who have the Holy Ghost, but not in His full authority. They quench in a degree His voice and circumscribe His acts, instead of heeding the advice of Paul, "Be filled with the Spirit."[1] It is only when so filled that we can rejoice like Elizabeth, who "was filled with the Holy Ghost,"[2] and cried, "Blessed"; or grasp the future as Zacharias, "who was filled with the Holy Ghost and prophesied";[3] or resist temptation like Jesus, who, "being full of the Holy Ghost,"[4] was led by the Spirit into the wilderness to vanquish Satan; or speak with power like the disciples of Pentecost, who "were filled with the Holy Ghost"[5] and spake as the Spirit gave them utterance; or with face tinged with immortal joy, as Stephen, who, "being full of the Holy Ghost,"[6] had a glimpse of heaven before his

[1] Eph. 5:18. [2] Luke 1:41, 42. [3] Luke 1:67. [4] Luke 4:1. [5] Acts 2:4. [6] Acts 7:55.

martyrdom. Oh, for this fullness! Come, Holy Spirit, in "bodily shape like a dove,"[1] as Thou didst upon Jesus in Jordan; or come upon us with "cloven tongues,"[2] as Thou didst upon the disciples at Pentecost; or like a "rushing mighty wind,"[3] as Thou didst in the forest meeting conducted by John Easter, which stirred saint and sinner, though not a leaf moved. Come in any way, in any form, only come

"With all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

[1] Luke 3:22. [2] Acts 2:3. [3] Acts 2:2.

CHAPTER VIII.

Power in a Revival

BORN a little before, and dying more than thirty years later than Christ, lived the philosopher Seneca, who wrote, "It is by the benefit of letters that absent friends are in a manner brought together." Eighteen centuries later Longfellow penned:

"Kind messages that pass from land to land,
Kind letters that betray the heart's deep history,
In which we feel the pressure of a hand,
One touch of fire, and all the rest is mystery."

Few things are more pleasing and helpful than good letters. When Hezekiah was sick, the king of Babylon wrote him sympathetic letters. When Nehemiah started to rebuild the walls of Jerusalem, Artaxerxes gave him letters of introduction to the governors. When Haman's plan to destroy the Jews had been frustrated, Mordecai wrote letters to all of them "in the provinces of the King

Ahasuerus"[1] to make special thanksgiving. And Paul's letters are described as "weighty and powerful."[2]

After the resurrection of Jesus, Luke the evangelist was a witness of the visible presence and power of Christ, and heard from His lips a secret which all Christians should learn. He had a friend by the name of Theophilus, to whom he had written a former letter, "of all that Jesus began both to do and teach."[3] He now pens a second letter, the thought of which may be summarized as follows:

DEAR THEOPHILUS: In my former letter I informed you of the character, miracles, and doctrines of Jesus. Also how the officers, through the hatred of the priests, arrested and murdered Him. After His death He was buried by a good man named Joseph. Now, for the most interesting news: In the morning some of the women who had been blessed under His preaching, went to the grave and found the stone rolled away, and Jesus was gone. The same evening, while the disciples were in the assembly-

[1] Esther 9: 19, 20. [2] II. Cor. 10: 10. [3] Acts 1: 1.

room at Jerusalem, two of the brethren entered and said they had seen, walked, and talked with Jesus on the way to Emmaus. Of course, the others doubted, but just then Jesus stood in the midst and said, "Peace be unto you."[1] He then showed His hands and feet. Yes, Theophilus, the wounds and the marks of blood were there. As He ate with them He explained many things in the law of Moses and the prophets, and told the disciples He had a special work for each to do. "But," said He, "tarry ye here in the city of Jerusalem, until ye be endued with power from on high."[2] Then one of the number said, "Lord, wilt thou at this time restore again the kingdom to Israel?"[3] And Jesus answered, "It is not for you to know the times or the seasons, which the Father hath put in his own power, but

"Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."[4]

On one word and through one Person does

[1] Luke 24:36. [2] Luke 24:49. [3] Acts 1:6, 7. [4] Acts 1:8.

this whole declaration rest. It is something which men universally crave, and for which they will toil and sacrifice—power. "Life," as Emerson said, "is a search after power." Possessions are of value only as they confer power. Events are significant only as they affect power. Man's ingenuity is to increase power, and it is only by using such as God has created that this can be done. The whirl of the spindle, the buzz of the saw, the shock of the trip-hammer, the drawing of the glowing railroad bars from the furnace, and the myriads of engines which run over them, can all be traced to the latent power of coal which man has released and utilized. The invisible potentiality we call electricity, which moves cars and carriages, quickens chemical processes, illumines our cities, has existed since creation, but only since Franklin's day have men harnessed it. The air and water, so long dreaded, have been brought into servitude. The one must carry the balloon, flying machines, and wireless messages; the other, various craft, while our Niagaras, like Samson grinding in prison,

turn a multitude of turbine wheels, thus making the machinery of factories purr and hum.

What Is Power?

Power, what is it? In ordinary language, it is the faculty of performing a certain thing, the ability to produce certain results. Physical power is the ability to perform life's duties; mental power, to think to purpose; will power, to choose wisely and well; conscience power, to judge right from wrong; moral power, to do right rather than wrong; and religious power, to exhibit the principles that underlie this religion.

Christianity is preëminently the religion of power. Its Holy Founder is "declared to be the Son of God with power."[1] Previous to His advent the greatest saints and deepest thinkers thought religion "was contained in certain forms of worship, in certain systems of doctrine, certain mystic exercises, or in a forced and formal obedience to certain laws." But Christ showed that in His religion there was a mysterious power to change the life and affection. From the

[1] Rom. 1:4.

first He declared He came, not to give men new ideas, but power. The truth, as given by Moses and the prophets, He did not modify or set aside. But He made that truth dynamic. He infused into it the spiritual force of a Divine life. Just as we store power in electrical batteries, so God stored all power in Christ. "All power,"[1] said Jesus, "is given unto me in heaven and in earth." Power "to forgive sins,"[2] power "to heal sicknesses,"[3] power to drive out "unclean spirits,"[4] power to raise the dead, power to make men "sons of God,"[5] and power to make these sons soul-winners for God.

The Power of the Holy Ghost.

This same Jesus who returned from the wilderness "in the power of the Spirit,"[6] said, "*But ye shall receive power,* after that the *Holy Ghost is come upon you.*" Holy Ghost power! However harsh the phrase may grate on one's ears, that is what it means. Power over ourselves. Power to withstand trial, to bear suffering, to front

[1] Matt. 28: 18. [2] Mark 2: 10. [3] Mark 3: 15. [4] Luke 4: 36. [5] John 1: 12. [6] Luke 4: 14.

danger, to follow right convictions, and in seasons of darkness and storm to have a calm reliance on the All-powerful One. Power that

> " . . . Works within,
> And breaks the chain of reigning sin;
> The wild, imperious lusts subdue
> And forms the wretched heart anew."

The mission of the blessed Holy Ghost is to bestow power. "In the New Testament alone," said Henry Drummond, "the Spirit is referred to nearly three hundred times. And the one word with which He is constantly associated is "power." All may have it, though few possess it; yet through these few God performs His most important work. Did God want the ancient people revived? Then, said Paul, "Well spake the Holy Ghost by Esaias the prophet."[1] "Holy men of God," said Peter, "spake as they were moved by the Holy Ghost."[2] When deacons were needed for the church at Jerusalem, we read that they chose seven men "full of the Holy Ghost."[3] When special workers were needed for evangelistic

[1] Acts 28:25. [2] II. Pet. 1:21. [3] Acts 6:3, 5.

service, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."[1] David only exalted Christ "by the Holy Ghost."[2] And of Him we read, "God anointed Jesus with the Holy Ghost and with power."[3]

It is by such power we influence others. Nothing so awakens, enlightens, and elevates humanity. It sways souls for right, communicates new and spiritual influences to society, throws into circulation new and spiritual thoughts, and rouses and fortifies the will to an unconquerable purpose of well-doing. Without this pentecostal power there can be no pentecostal revival. John Easter had this power. One mid-day, while preaching in a forest, a rushing sound as of a mighty wind smote the ears of the vast congregation. No storm had smitten the woods. Not even a leaf or a twig stirred. Instantly several hundred horses broke their fastenings, and hundreds of men and women fell flat upon their faces, stricken by the mighty power of God. The work of conversion was said to have been as instantaneous

[1] Acts 13: 2. [2] Mark 12: 36. [3] Acts 10: 38.

as the work of conviction. It was the power of the Holy Ghost.

Father Carpenter, a Presbyterian layman of New York, had this power. He was a cipher in the church until anointed by the Holy Ghost. Immediately he became a man of power, though of ordinary intellect and very limited education. In personal effort, hardened sinners melted under his appeals and yielded to Christ. Once, in a stage-coach going from Newark to New York, his fellow-passengers were six unconverted men and one believer. He began to present the claims of Jesus, and so powerfully did the Spirit attend the truth that four were converted in the coach, and the other two after reaching New York. At his death, it was stated, after a very careful inquiry, that more than ten thousand souls had been converted through his direct instrumentality.

Jonathan Edwards and Charles G. Finney had this power. While the former was preaching his memorable sermon, "Sinners in the hands of an angry God," in Northampton Church, Massachusetts, the congre-

gation was so affected that men and women clutched the pillars of the church for fear they would drop into perdition. While the latter was walking through Whitesboro cotton factory, New York, a couple of young women became greatly agitated as he came near them. One of them was trying to mend a broken thread, but her hands so trembled that she could not tie it. Mr. Finney looked solemnly at her, and she burst into tears. The feeling so spread through the factory that the owner said to the superintendent, "Stop the mill, and let the people attend to religion, for it is more important that our souls should be saved than that this mill should run." And it happened that within a few days nearly all the employees were brought to Christ.

Dwight L. Moody had this power. On one occasion he confessed that his success in soul-winning was through the baptism of the Holy Ghost. Converted for twenty-one years, he felt he needed power. His sermons he described as "beating against the air." At last, he requested a few people to pray

with him every Friday at four o'clock. After the great Chicago fire, he went to New York, and while going into a bank on Wall Street he felt a strange and mighty power come over him. He went to his hotel, and, weeping before God, cried, "O my God, stay Thy hand." After this he declared, "I do not know that I have preached since but that God has given me some soul."

"'Ye shall have pow'r,' said Jesus, 'when
The Holy Ghost is come;
Your loosened tongues shall speak His praise,
Your lips no more be dumb;
Then, timid, shrinking ones, be brave
To reach a hand, the lost to save.'"

Need of This Power.

This power of the Holy Ghost is the need of the hour. It is the only adequate means for meeting the excessive demands of the day. Never did the church have more wealth, culture, and prestige than now. The world has never had better preaching from an intellectual point of view. "Her services are attractive and unimpeachable. Her organization is well-nigh perfect. But what of results? Are they not pitifully meager by

comparison with the outlay? Are not the great majority of our churches living, year after year, without revivals and without any perceptible influence upon the communities in which they are located? In a land like ours, we rightly expect the Christian church to be the all-potent influence, controlling in every department of life, shaping politics, molding society, swaying commerce, commanding the loyal service of all intelligent persons, and easily banishing all unchristian forces. But it is not so. Why? Because, with all their equipment of wealth and machinery, with all their purity and culture, with all their prestige and persistence, there is not sufficient power in our churches to make these effective."

As an organization, the church is like a mighty cannon of the finest gun-metal, cast on truest scientific principles, turned out in the burning furnaces, wrought in the cruelest forges, charged with powerful shell, yet lacking the fire to make it fulfill its mission. It is like the train Doctor Arnot tells about, when he was compelled to wait a long time

at a Scottish depot for it to move. Inquiring of the trainman what was the matter, he asked, "Is it the want of water?" "Plenty of water," was the reply, "but it's no bilin'."

What the church needs is a power internal to control the external. Power to lead men to practice, rather than admire the right. Power to arouse men from sin, rather than to rock them to sleep in it. Power to turn the tide of low ideals and worldly purposes into nobler and more Christly channels. Power not to save self, nor to escape temptation, but to save souls. Yes, Christ would have every church a spiritual power-house, every gathering of Christians a spiritual dynamo, every disciple a live wire.

How to Secure This Power.

Just as there are laws in the material world by which power is imparted, so are there in the spiritual. Just as the *positive* and *negative* ends of an electric wire must be brought together before an electric influence is felt, so God and the Christian must

have an unbroken connection if the Holy Ghost power is to sway and regenerate sinful hearts.

Jesus knew this, hence it was that the disciples were urged to "tarry" until they received this enduement. For three years they sat at His feet, heard His sayings, saw His miracles, yet they were unable to withstand the assaults of Jewish skepticism, or to meet the fine-spun philosophies of the Greeks. But with the Holy Ghost, they could vanquish their opponents and turn the current of the world's thought into new channels.

Working for God must be preceded by waiting on God. The "go ye"[1] of Christ succeeds the "tarry ye." The secret of this attainment is the same to-day as when promised. Much prayer brings great power. What a prayer-meeting those disciples must have had! One hundred and twenty persons waiting on God for ten days! All of one accord! What confessions of sin! What bewailing of weakness! What expressions of willingness to be or do anything for

[1] Matt. 28:19.

Christ! What thanksgiving for the life, death, and resurrection of Jesus! What petitions for power! And then, what a pentecostal baptism! Pentecost of the New Testament is Peniel of the old, "I will not let thee go, except thou bless me."[1]

Prayer! That's it. Carion Ryle said that wherever a man of prayer is found in the Bible, there is also found a man of power. Robert Bruce, a Scotch minister, when late in going to church, was heard to pray: "I protest, I will not go except thou go with me." Finney was once preaching in a New York theater. About ten minutes after he began preaching he suddenly stopped and said, "Brethren, the Holy Spirit's influence is not here to-day. We must get the reinforcement of the Divine power, else we are helpless. Let us pray." With that he knelt upon the stage, and prayed until the audience was melted to tears. Prayed till there was the reinforcement of Divine power, through which a large number were converted that night. J. Wilbur Chapman tells of a young, ignorant

[1] Gen. 32: 26.

Irishman in his parish, who wanted this power. He secured it, as the disciples of old. Mr. Chapman had called a few of the men of the church together to plan for a revival, but said that nothing could be done without the "infilling of the Holy Ghost." No sooner said than this young man left the room, and did not return while the meeting lasted. "I found him," said Mr. Chapman, "in one of the lower rooms of the church, literally on his face before God, pleading, "O God, I plead with Thee for this blessing"; then, as if God were showing him what was in the way, he said, "My Father, I will give up every known sin, only I plead with Thee for power"; and, as if his individual sins were passing before him, he said, again and again, "I will give them up; I will give them up." Then, without any emotion, he rose from his knees, turned his face heavenward, and simply said, "And now I claim the blessing." For the first time he became sensible of the presence of Mr. Chapman, and, with a shining countenance, he reached out his hand to clasp his. "I have received Him; I have re-

ceived Him," he remarked. In the next few months this was proved, for he led more than sixty men into the kingdom of God.

"Breathe on us, Thou Holy Ghost,
The young and old inspire;
Let each receive Thy Pentecost,
Send hearts and tongues of fire;
Thou wonderful transforming pow'r,
Come now in this accepted hour."

After Receiving This Power—What?

Those having this Holy Ghost power are to be honored with a special mission in life. "Ye shall be witnesses of me," said Jesus. A witness is a "testimony." To witness is to attest to a fact or an event. The disciples proved this when they spoke "with other tongues, as the Spirit gave them utterance."[1] It was a Holy Ghost interpretation of the Word. They were *surcharged* with Divine and saving power. And "many wonders and signs were done by the apostles,"[2] so that fear "came upon every soul," and thousands repented of their sins and accepted Christ. There was a Holy Ghost persuasiveness.

[1] Acts 2: 4. [2] Acts 2: 43.

Persons endued with the power of the Holy Ghost will witness to the saving power of Christ's blood; witness by a consistent Christian life, witness with the same sweet spirit that characterized the Master; witness, if necessary, at the expense of life, for "witness" in the Greek means "martyr." Oh, yes; to witness for Christ is of great value. It was through such testimony from the lips and life of Jerry McAuley that Mr. Hadley became a Christian. Then was it that the Spirit said to him, "Tell it! Tell it! Tell it!" and who can estimate the worth of the many lives rescued and redeemed by his telling it?

"Ye shall be witnesses," said Jesus, "unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." Jerusalem was the home city, Judea the home country, and Samaria their neighbor and enemy. When we have the power of the Holy Ghost, the home and relatives, neighbors and strangers, friends and foes, in town and out of town will know and remark it, because we will talk and live Jesus.

Oh, for the Holy Ghost power! Let us pray like William Burns, of blessed memory, "Oh, come, come!" As he stood in his father's pulpit he clasped his hands, lifted his eyes toward heaven, and, in an agony for the Holy Ghost to descend upon the people, he cried, "Come!" Being strengthened in his faith, he cried, "He is coming! He is coming!" Suddenly a voice was heard in the congregation, "He is come! He is come! Hallelujah! Glory to God!" Fifteen hundred people were aroused. Some were crying, "What must I do to be saved?" Others in exultation were exclaiming, "Behold, God is become my salvation," while one elder, who for the first time received a baptism of power, cried out, "O Christ, have mercy on my soul! Oh, break this hard heart!"

"Spirit of holiness, descend;
Thy people wait for Thee;
Thine ear in kind compassion lend;
Let us Thy mercy see.

"Behold, Thy weary churches wait
With wistful, longing eyes;
Let us no more lie desolate;
O bid Thy light arise!"

REVIVAL THERMOMETER

At the battle of Salamis, we are told that Xerxes took his position on Mt. Ægaleos, overlooking the fight. Whenever he saw any of his men performing deeds of valor, he inquired who they were, and caused his scribe to write down their names and residences. On this record the reward would be bestowed in due time. Jesus knows and sees and hears those who witness for Him, and to such and only such, will the "well done" be uttered.

"O hallelujah, praise the Lord for what His grace has giv'n!
The promise of the Father true, the Holy Ghost from heav'n;
He purifies the heart by faith, and power doth impart
To love and live and toil for Him, with hand, and head, and heart."

CHAPTER IX.

Aim of a Revival

SPECIAL, protracted services are means to an end. They are intended to instruct and incite Christian people to activity in one direction—the salvation of others. For this purpose Christ instituted the church and commissioned its members to disciple all nations. The gospel is a message of good news to the lost. It is biological science in the highest sense of the word. Christ came "that they might have life, and that they might have it more abundantly."[1] "Philosophers *draw* their pupils from the *elite* of humanity, but Christ finds His material among the worst and meanest, for He does not propose merely to make the good better, but the bad good." Hence Christians ought to be wise enough to see this and to seek their salvation. Because they do it not, few

[1] John 10: 10.

are the conversions compared to the number of sinners.

It has been estimated that in the random shooting of common soldiers only one bullet in four thousand does execution. During the Franco-German war one million soldiers of the latter entered France, but only one hundred thousand French soldiers were killed. A careful mathematician set to work and found that nine Germans in ten fired away for seven months without hitting any one, and the tenth only fired one effective shot. The same condition of things exists in the church. In rating members deeply interested in revivals, willing to bear responsibilities and making some heart the target for every good influence, is it too low to place the figure at ten per cent? Grave question, child of God!

What is the aim of a revival if it is not Ezekiel's vision of reanimated dry bones in reality? "The great Reformation of the sixteenth century," said Dr. Theodore L. Cuyler, "was far more than a protestation against the errors of Rome; it was a direct

bringing of benighted souls to the only Savior of sinners." The Wesleys, Whitfields, and that intellectual giant, President Edwards, made this their chief business. "Let us labor to win men to Christ" was the pathetic cry of Brown Haddington. When asked what was the great work of the preacher, Dr. Lyman Beecher answered: "Not theology, not controversy; it is saving souls." It is also the greatest work of the laity. It is

"Seeking the lost, and pointing to Jesus
Souls that are weak, and hearts that are sore;
Leading them forth in ways of salvation,
Showing the path to life evermore."

"He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."[1]

The soul! What is it? Vain the philosophy of men and the conclusion of speculation. The Epicurean would have it a subtile air, the Stoic a heavenly flame, while sacred writers and many learned men, gazing through "star-eyed science" of the day, consider it a rational principle or spirit which

[1] James 5:20.

controls the thoughts, emotions, and volitions of man. It is an immortal tenant incarnate in a mortal body, unseen, untouched, but not unfelt, "the divinity that stirs within us." It is that presiding entity which lifts the scales of judgment, holds the lever of reason, and speaks in no uncertain voice through the conscience. It has a relationship with external as well as internal things, with time and eternity. Though inhabiting and controlling the body, it is independent of it and will exist when the body is no more. Fire can consume, water can drown, rocks can crush, death can conquer, acids can dissolve the body, but none of these things can have the least influence on the soul. It is

> " . . . Of origin divine,
> God's glorious image, freed from clay,"

immortal, coming, as Seneca said, "into the possession of endless ages," at its separation from the body.

The soul! What is its worth? Prices are usually governed by the law of supply and demand. A mathematician has fixed on

$10,000 being the money value of a life in the United States, but what mathematician can estimate the soul's value? The philosophy of Sir William Hamilton was that there is nothing really great on earth but man, and nothing really great in man but his soul. Is this so in the light of thousands who sell themselves "for nought"?[1] Many, like Yousour, the "terrible Turk," who was drowned when the *La Bourgogne* went down, perish through the gold to which they cling, or, like the man who Tolstoi said was offered all the land he could surround in a day's walk, but so strained every nerve and muscle to complete his task that he died. "What shall it profit a man,"[2] said Jesus, "if he shall gain the whole world," with its vast kingdoms, jeweled crowns, coffers of millionaires, yea, the hoarded wealth of Ormus and of Ind, "and lose his own soul? Or what shall a man give in exchange for his soul?"

A rich and estimable merchant some years ago was reduced to mere poverty during a money panic. To make matters worse, his

[1] Isa. 52:3. [2] Mark 8:36, 37.

wife sickened and died and was buried at the expense of a rich banker friend, who took the bereaved husband and motherless girl into his home. Soon the health of the unfortunate man gave way, and he became despondent. The banker tried to cheer him, explaining that there was a possibility of recovering his fortune. Said he, "I will give you my Fourth Avenue property, worth fifty thousand dollars for something you possess!" The man looked astonished, and said, "Possess, possess? Why, I possess nothing." "Oh, yes, you do," said the banker, "and I will give you this property in exchange for little Mary." The father was startled. He had never once thought of the worth of his child, and in response he said, "No, no; I 'm poor, but my Mary is worth more to me than houses or money." Wise parent. Value unestimated. He had something to live for. Is the soul of the most sinful of God's creatures less? Is there anything one could give in exchange for his soul without meeting an irreparable loss?

The soul! What has it cost? The ex-

pense of an article largely determines its value. The diamond necklace intended for Madame Du Barry was so costly that no one in the days of Louis XV. could purchase it. It had five hundred diamonds and was valued at one hundred thousand dollars. Millet's "Angelus," with its humble toilers praying in the field as the bell sounded from the mist-enveloped steeple of the village church for evening devotion, was purchased by the American Art Association for one hundred and ten thousand dollars. Exorbitant price for such small things, to be sure. True, but for that tenant which inhabits every human body there was a price paid of infinite greatness. Let sinners consider it and they will be more willing to guard it. Let Christians ponder it and they will be more earnest for the protection and salvation of others in whom it dwells.

Cost? Stand still ye Heavens that hung with crape, and thou Sun that blushed with shame; keep back ye Winds that chanted the requiem, and Earth withhold thy convulsions as when God's Son was murdered, for

human souls were then purchased by blood. Cost? Ye angels who wept, ye devils who trembled, ye saints who have experienced a change of heart, ye know. It was blood, life-blood, blood Divine; blood, not in part, but in the whole; blood, not like Abel's, which

> "... For vengeance
> Pleaded to the skies";

but blood

> "... That washes white,
> From hand that brings relief,
> From heart that knows our every joy
> And feels our every grief."

The soul! What are its possibilities? With proper treatment, proper environment, there is no height of intelligence and holiness it cannot attain; no spot in the universe it cannot reach, no discoveries it cannot make, and no obstacles it cannot remove in getting near its Creator. But, alas, "to think of such a soul being made to grind like a blinded Samson at the wheel of sensual pleasures, when it has a wing scarcely inferior to the seraph's in strength, and might yet prove capable of a flight as high! To think of its being confined to the duties of

the workshop, seldom rising above the question, What wages can I earn? when the boundless universe is its proper field of discovery, and does not afford it too ample range! To think of its being made a drudge of the body, knowing no better employment than to pamper its lusts, when it could make the highest world its footstool; and while suns and systems roll in their grandeur at his feet, could levy tribute from them all." To think of its degradation amongst devils, when it could be exalted among angels. Such a soul, to use the phrase of Socrates, "requires to be cultivated with attention," and the neglect of this may result in eternal consequences.

Few of us realize that in every dirty lump of coal lies a burning diamond, in every piece of common clay nestles a kindling sapphire, in every particle of sand is hidden a glittering amethyst which needs a clearer eye and greater knowledge to extract it than is usually given man. Out of an unsightly slab of marble Angelo chiseled his "David." Out of colored paints Da Vinci produced

his "Last Supper." Out of iron, steel, and brass Corliss built many a mighty engine. Out of a rag and bone shop in Paris a man purchased a picture for three francs. Taking it home he cleaned it, and was astonished to see the signature of Rembrandt, with the date 1629, in one corner. It brought $20,000. Out of London mud John Ruskin found, through analysis, sand, clay, soot, and water. Musing upon such, it occurred to him that these very substances produced precious gems. From the sand or silica are formed the onyx, chrysolite, agate, beryl, cornelian, calcedony, jasper, amethyst; from the clay are formed the sapphire, ruby, emerald, and topaz; from the soot is formed the diamond, and if nature had its perfect work in bringing these and other substances together, instead of mud flying from carriage-wheels and bespattering people's clothes, it would be gems like snowflakes, shining with the radiance of a rainbow. If nature has such power to transform crude things into the most precious and glittering gems, what of God, who can take

the crudest soul and make him 'a burning and a shining light,"[1] swaying others by his voice, healing by his touch, guiding by his influence to celestial realms some who now grovel in sin and grope in darkness?

Motives in Soul-Winning.

The soul being the most important thing, the effort to save it must also be important. Moses thought so when he cried, "Blot me out,"[2] or save Israel. Queen Esther thought so when she declared, "I will go in unto the king, and if I perish, I perish."[3] Frances Xavier thought so, for continually he would cry, "Yet more, O God! Yet more, O God!" Loyola thought so when he would cry in the pulpit, "God, give us more; O God, give us more!" David Brainerd thought so, for when asleep he dreamed of it, and when awake he wrought in tireless effort. Harlan Page thought so, for when writing his letters he mentioned it. The seraphic Rutherford thought so when he confessed, "My witness is above, that your heaven would be two heavens to me, and the salvation of you

[1] John 5:35. [2] Ex. 32:32. [3] Esther 4:16.

all as two salvations to me. It were my heaven even to spend this life in gathering in some souls to Christ." Robert Murray McCheyne thought so when he preached "as if he was a dyin' to have men converted." Thomas Chalmers thought so when "he preached as though he was dying for me." Charles H. Spurgeon thought so when he wrote, "I would rather be the means of saving a soul from death than be the greatest orator on earth. I would rather bring the poorest woman in the world to the feet of Jesus than I would to be made Archbishop of Canterbury." And Paul thought so when he cried, "I could wish myself accursed from Christ,"[1] "that I might by all means save some."[2]

Oh, what a consuming passion for souls, swaying purpose, commanding action and dominating sacrifice. Such a passion only characterizes a few. Talmage said, "Not more than one Christian out of thousands feels it," and those who do, "like Ariosto's buried heroes, rise up to do battle" against sin and to rescue those within its grasp. Oh,

[1]Rom. 9:3. [2]I. Cor. 9:22.

that we who claim relationship with God through Christ were as interested in the work of saving souls as Archimedes when he implored the Roman soldier to spare his life till he had solved the problem he was working in the sand; or Da Vinci, when painting his "Last Supper," and frequently forgetting his meals; then would unsaved members of our families, our classes and our acquaintances soon be brought to know Jesus. Oliver Wendell Holmes touched the key-note when he penned,

> "Along its front no sabres shine,
> No blood-red pennons wave;
> Its banner bears the single line,
> 'Our duty is to save.'"

One motive in soul-winning should be *love for the sinner.* Not sin, but sinner. Too many never make a distinction, hence in despising the one they are liable to embrace the other. Had David loved Uriah he would not have been guilty of murder and adultery. Had the Grecian orator loved Socrates he would not have proposed the hemlock. Had the Roman merchant loved

Epictetus he would not have twisted the leg of the scholastic slave. But Jesus, hating sin and loving the sinner, suffered, "the just for the unjust, that he might bring us to God."[1] Matchless love, transforming sinners into saints as He transforms a seed into a sheaf, and a babe into a sage. "I love men," said Cardinal Manning, "because Jesus loved them." "And I," said Henry George, "love Jesus because He loved men." It is impossible to love Christ without loving those for whom He died; and that love that goes forth, like Grace Darling, to save others, is only a revelation of that Divine love in the heart which aids in sweetening and regenerating society.

The great motive, however, is what we can do for the soul. James tells us that "he which converteth the sinner from the error of his way shall save a soul from death." Save from death! That's what the life-saving crew and firemen frequently do, when, at the risk of their own lives, they breast storm and fire. When the little band of English men, women, and children were

[1] I. Pet. 3:18.

imprisoned during the Indian Mutiny, in the residency of Lucknow, Havelock with his few regiments had to fight his way through a hundred thousand men; and when the English soldiers' courage and strength showed signs of wavering, Havelock roused them with this simple sentence: "Men, would you dare stop or turn back, when helpless women and children are dying and must be saved?" That is the Christian's mission in reference to sinners. While the words doubtless refer to an erring brother, the general principle is the same in all its applications to a lost soul. What a high office before God and an awful responsibility toward men. To save such a soul is to brighten eternity, to crown us with glory, and to give unspeakable joy to the saved ones. To save not, is to have that soul lost in misery, ourselves divested of glory, and Christ robbed of the heritage He purchased with His life-blood. Which shall it be? A God-enthroned, or a God-dethroned soul?

More than this, James says, in converting a soul, "he shall cover a multitude of sins."

Sin cursed our world in the beginning, and humanity has cursed itself by sinning. God's universe has been thrown out of harmony by it; a chasm has been made between Creator and creature which could only be bridged by the bleeding form of Jehovah's Son. Yet, in spite of sacrifice and atonement, sins are multiplied daily. But God has made provision for the covering of all if we will influence souls to place their trust in Jesus. What a privilege is ours! Not sin-bearers, but sin-coverers. Coverers, before men and God; coverers, now and at judgment. Mission divine! Responsibility, weighty with eternal obligations! Responsibility which will evolve itself into a blessing if assumed, but into a curse if waived. Shall we, or shall we not throw love's mantle over sin's defilement? It is ours to say, and ours to do.

Method in Soul-Winning.

To win souls is no easy task, though the most important under heaven. If the fisherman considers it of utmost importance to have rod, line, and hook in proper trim

to fish, and the hunter to have his gun and ammunition likewise to shoot, and if they consider carefulness essential in approaching the place of their game, having eye and ear open and hand ready to jerk the line at the first bite, or shoot at the first bound, how much more should the soul-winner prepare, and use tact in the *hunt* of *bigger game,* adopting right methods and means? He must grasp every opportunity which will be conducive to this end, for

> " . . . A mere moment's putting off might make
> Mischance almost as heavy as a crime."

The first method in soul-winning is, *Pray for them.* God honors the bent knees and supplicating heart. Sermons are good, personal talks good, but earnest prayers surpass all. The "gift of the knees" is the greatest gift conferred on man. When told his moments were few, President Bachus, of Hamilton College, said, "Is that so? Then take me out of bed and place me upon my knees, and let me spend that time in calling on God for the salvation of the world." Like Cruden, he died upon his knees. "Ah," said

John Wesley to a stonebreaker who was kneeling by the wayside, breaking stones, "I wish I could break the hearts of some who hear me as easily as you are breaking those stones." The man looked up and replied, "Did you ever try to break them on your knees?"

There was a Roman law that no one should approach the emperor's tent by night under penalty of death. One night a soldier was found near the royal tent, bearing in his hand a petition which he wished to present. He was at once sentenced to die. The emperor, hearing voices without, inquired the reason, and learning that a soldier had invaded the forbidden bounds to bring a petition to him, gave this command: "If the petition be for himself, let him die; but if it is for another, spare his life." The plea proved to be for two fellow-soldiers who had fallen asleep at their post. So God honors petitions for others.

"Then let us earnest cry,
And never faint in prayer;
He sees, He hears, and from on high
Will make our cause His care."

The second method in soul-winning is, *Seek for them.* If there is one thing worthy of imitation in the work of the Master, it is that He sought, rather than was sought by the sinner. "He came to seek."[1] Diamonds, child of God, are not found sparkling on the surface of the ground, as if to say, "Here I am, take me." Nor do we find pearls, as Mrs. Maud Booth said, "floating on the beautiful sea. If we want to find them, we must dive down into the depths of the ocean." Souls are about us, hid in the dark mine of unbelief, and secluded in the depths of vice, many of whom are abandoned by their friends and cursed by their companions. There are drunkards so besotted that all hope has deserted them; gamblers so greedy that nothing but molten gold will quench their avarice; lepers so rotten and lascivious that they pollute everything they touch; and sinners of every class so hardened that they ridicule as well as spurn the offers of Divine mercy. They are drifting rapidly to eternal ruin, dragging others with them. Church-members by scores stand

[1] Luke 19: 10.

aloof from them, wicked persons shout, "Bravo!" to them, evil spirits push them forward, while they in their godlessness and hopelessness utter that Iliad of woes, "No man cared for my soul."[1] O my brother, O my sister, there's not a soul so vile, so low, so destitute of what we call character, but what yearns to be better. Then let us

> " . . . Go on missions of mercy,
> Following Christ from day unto day;
> Cheering the faint, and raising the fallen,
> Pointing the lost to Jesus the Way."

The third method is, *Plead with them.* Interest is shown by earnestness, and "earnestness alone," said Carlyle, "makes life eternity." Petitions God-ward for one should be answered as far as possible by pleading with that one. Many who listen to earnest prayers in public are often saying with Job in private, "Who is he that will plead with me?"[2] A good, earnest, practical, personal talk may do more than a dozen sermons, or the loan of a dozen books. Of McCheyne it is said, He would plead as if he were dying to have men saved. Old Doc-

[1] Ps. 142: 4. [2] Job 13: 19.

tor Bunting would sob and weep as he pleaded passionately for his fashionable congregation in Manchester to forsake their sins. When on his death-bed, William E. Gladstone said, in tender earnestness, to Lord Roseberry: "Roseberry, take care of your soul; take care of your soul." And of Paul we read, "I ceased not to warn every one night and day with tears."[1] Oh, for such an interest as prompts one to plead earnestly and gently!

"Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus,
The Mighty to save."

The fourth method is, *Prove to them.* Interest, emotion, earnestness is not enough. Unconverted persons want proof of what we say. "Prove all things,"[2] said the great evangelistic apostle. "He assayed to go,"[3] is said of David, "for he had not proved it." And no one should undertake to capture any sinful Goliath unless he is able and ready "to give an answer to every man that asketh a reason of the hope that is in him."[4]

[1]Acts 20:31. [2]I. Thess. 5:21. [3]I. Sam. 17:39. [4]I. Pet. 3:15

This proof must be a biblical-experimental one. God's Word "is quick and powerful . . . a discerner of the thoughts and intents of the heart." And "the great central evidence of Christianity," as Prof. L. F. Stearns calls personal experience, makes the Bible its foundation. What the weather is, the thermometer proves, and what the Bible teaches, experience corroborates. Does it teach original sin, and does not experience prove we are sinful?

Merle d' Aubigné, the famous church historian, tells how Robert Haidane, after expounding the Epistle to the Romans in his Geneva class, won him by such proof. "Pointing with his finger to the passage in my French Bible," said d' Aubigné, "he opened up to me the fifth chapter of Romans. 'Yes,' I said, 'I see clearly that original sin is proclaimed in the Scriptures.' Then raising his hand and pointing to me, he said, 'But do you see it in your own heart?' That was the thunderbolt," said the historian, "which sent me to the foot of the cross of Christ."

Does the Bible enlighten the mind, comfort the heart, give hope to the soul, and experience not show it? Just before President Lincoln's tragic death Joshua Fry Speed visited him and found him reading the Bible." "Glad to see you so profitably engaged," said Mr. Speed. "Yes, I am profitably engaged," replied Mr. Lincoln, with a deep and solemn emphasis. "Well," rejoined Speed, "if you have recovered from your skepticism, I have not." Then, looking with a wistful and tender solicitude into Speed's face, and placing his hand on his shoulder, Lincoln slowly said, "You are wrong, Speed. Take all of that Book upon reason that you can, and the balance upon faith, and I am sure you will live and die a happier and a better man."

Is not the Bible authoritative and only inspiring to those who obey it? "I do not believe the things contained in the Bible," said Thomas Erskine, "because I believe it to be inspired, but I believe in its inspiration because I have found the truth of the great things recorded in it." What better

commentary on God's Word than such experience?

Prove in your dealing with souls, with Bible in your hand, what it says, and what it means to those out of Christ. Show them how they may come, and how others have come to Christ, and if any objections arise which deal with the facts of your experience, follow the example of Isaac Newton when Dr. Edmund Halley railed against the Bible. "Doctor Halley," said he, "I am always glad to hear you speak of astronomy, or mathematics; for these are subjects which you have studied and understand; but you should not talk of Christianity, for you have never tested it. I have, and I am certain you know nothing about it."

It is biblical-experimental proof intelligent people need. God's messages on the end of the tongue, at the tips of the fingers, and supported by Job's "know,"[1] and David's "this I know,"[2] and Peter's "I know of a surety."[3] Such will convince, and eventually, by Christ, convert. Then, like Isaac Watts, in return they will sing,

[1] Job 19:25. [2] Ps. 56:9. [3] Acts 12:11.

'AIM

"I love the volume of Thy Word;
What light and joy its leaves afford
To souls benighted and distressed!
Thy precepts guide my doubtful way;
Thy fear forbids my feet to stray;
Thy promise leads my heart to rest."

CHAPTER X.

Negligence in a Revival

In the providence of God's reviving grace, there is a specific work for every Christian to do. None can be excused in its promotion, and all who excuse themselves are culpable before God. It is faithfulness in our relation to others. If God thought the souls of men worth dying for, then we who claim Him as "Our Father,"[1] should think them worth caring for.

Not long since a fireman on one of the Chicago express trains saved several hundred passengers from death or injury. Between Binghampton, New York, and Susquehanna, Pennsylvania, the train was making a mile a minute. Henry Kingsley, the engineer, while looking out of the cab had the top of his head cut off by a mail-catching crane. Cowgill, the fireman, was not aware of the accident, but the fearful speed and the rock-

[1] Luke 11:2.

ing of the huge locomotive frightened him. Faster and faster went the train, and the fireman was compelled to hold on to the cab-railing to keep his footing. As they neared Susquehanna no warning whistle rent the air. By this time, Cowgill, suspecting something was wrong, called to Kingsley across the boiler. Getting no response, he undertook to work his way round to the engineer's side of the cab. Three times he was nearly thrown down. After a struggle that seemed to take hours, he stepped across the motionless body of the engineer. He leaped to the lever, threw it back, reversed the locomotive, and applied the air-brakes. For several seconds the wheels hung and the train slid on. At last the locomotive stopped, and hundreds of lives were saved. The supreme moment of his life had come, and, with bravery, he embraced it.

Not a year, month, or week passes but *supreme moments* present themselves to us in which we can point some one to the "Lamb of God which taketh away the sin of the world,"[1] or at least warn them to "flee

[1] John 1:29.

from the wrath to come."[1] Alexander once discharged a philosopher who had been a long time with him, saying: "So long thou hast been with me, without ever reproving me, which must needs be thy fault; for either thou sawest nothing in me worthy of reproof, which argues thy ignorance; or else thou durst not reprove me, which argues thy unfaithfulness." God goes farther, saying,

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."[2]

Doubtless no truth is more clearly taught, if not universally recognized, than personal responsibility. "Who sins, and I am not to blame!" cries Lucy Larcom. "Am I my brother's keeper?"[3] must be answered in the

[1] Matt. 3:7. [2] Ezek. 3:18, 19. [3] Gen. 4:9.

affirmative. If not, license is the truest liberty, law and government unholy oppression, hell, heaven, and religion a delusion. "None of us,"[1] says Paul, "liveth to himself." We bless or blight. We are architects of others' character, beautifying or distorting it. We are civil engineers, laying out the route for their eternal destiny.

Daniel Webster, being asked what was the greatest thought he ever had, answered, "Personal responsibility"; and "anything which destroys or transfers it," said Henry Drummond, "cannot but be injurious in its moral tendency, and useless in itself." To the limit of our power and influence we are responsible for the lives of our fellow-men. Failing or neglecting to wield that influence and use that power, we become *particeps criminis* with those who conspire to debase and destroy. The word of Amos was strong and bitter upon those who lay upon their beds of ivory, and ate the lambs of the flock, but who grieved not for the affliction of Joseph. "Curse ye Meroz,"[2] said the angel of the Lord, "curse ye bitterly the inhabitants

[1] Rom. 14:7. [2] Judg. 5:23.

thereof: because they came not to the help of the Lord." It was because of this Charles G. Finney went from place to place, to use his own words, with a burden "that crushed me." James Brainard Taylor's longing for the salvation of others was so intense and overwhelming that at times it deprived him of physical power. The question is not one of character or condition, but souls. Not a question of likes and dislikes, but responsibility to save these souls. To shirk such is to sanction their evil, to hinder rather than help, to shut the door to heaven rather than open it. Indifference is *inhuman*, negligence is *criminal.* Oh, that the rank and file of our churches would awake to a sense of their responsibility enough to impel them to an active, aggressive, personal effort. Fewer souls would then be lost, evil would not be so rampant, the church would be more useful, and God would be more greatly glorified. Oh, may we awake to the fact that the poorest of the poor, the weakest of the weak, the lowest of the low have a claim on our sympathy, our intelligence, our

affection, and that our orthodoxy to God is no greater than our orthodoxy to our fellows, be they social lights or social outcasts. How true, we cannot

> " . . . Toil in vain;
> Cold, heat, and moist, and dry
> Shall foster and mature the grain
> For garners in the sky."

An Awful Accountability.

Not only does God make Christians responsible agents in the work of saving souls, but He holds them accountable if they neglect to warn them. "If thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." What a startling, terrible, yet reasonable declaration of the Almighty!

Civil courts hold railroad corporations, business firms, and employers amenable when an employee is injured or killed by carelessness on their part. Not infrequently are they also compelled to pay a certain sum as compensation to the surviving mem-

bers of the family. According to the verdict of the body which investigated the fearful "General Slocum" disaster in New York harbor, by which nearly a thousand persons lost their lives, officers and crew in charge of the steamboat were negligent. Had they been regularly trained in the fire drill, the report states, the fire would have been extinguished and not a single precious life lost. The grand jury in Huntsville, Alabama, in investigating a lynching in that town, recommended the impeachment of the mayor, the sheriff, and the chief of police for willful neglect of duty and incompetence. Great question! Should God demand less when a soul is permitted to go to ruin without our protestation or our effort to save? When Jacob's sons were arraigned before their unrecognized brother in Egypt, and a demand was made that Benjamin be brought to him, Reuben turned and said, "Spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore, behold also his blood is required."[1]

A serious obligation is ours, fellow-work-

[1] Gen. 42: 22.

er, is it not? One of two things we must do: have the blood of others on our hands, or so warn them as to avert it. To be a Christian is to assume responsibility and accountability. Parents who fail to do their best to bring their children to God are responsible and accountable; teachers are likewise responsible and accountable for the lessons they teach their pupils; church-members for the influence they exert, and the pastor for every member of his flock, to the extent of faithful preaching, honest living, and self-sacrificing service.

When an oath is taken in Japan, blood is drawn from the arm to seal it. The witness swears over his own blood. But what is that, compared to Pilate with Christ's blood on his hands, and Herod with that of James', and Nero with that of Agrippina, his mother, Octavia, his wife, and hundreds of Christian martyrs; and Charles IX. with that of fifteen thousand Parisian Huguenots, and Sagasta with that of General Ryan, Captain Fry, and nearly a hundred American soldiers; and false teachers and preachers and

those of us who may not have faithfully warned those of our household, our business associates, employees, and friends?

It was erring Willie Wright who confessed to the writer he wanted to do better. Why were not the claims pressed then and there on the street, instead of urging him to come to the evening meeting? Why was that golden opportunity allowed to pass, and over his mangled remains a confession uttered of negligence faithfully to warn him? Oh, that the writer had done as a dying man suggested to the sweet-spirited Charles Simeon. He was visiting a parishioner who lay on his death-bed, and in answer to the pastor's query, "I warned you, what more could I have done?" he said, "You never took me by the coat and held fast to cry unto me to flee from the wrath to come."

It was during the writer's vacation at Asbury Park, New Jersey, a few summers ago that a young man was drowned. It was at an hour when the guards were off duty. He was seized with cramps and sank. A

man standing on the beach saw him, and could easily have saved him. When asked why he did not, he excused himself on the ground, "I was afraid of spoiling my clothes." How the people sneered and the daily papers criticised him. What a miserable excuse! Yet thousands of church-members are doing no more. They make no effort, and when reproved by the minister of God more than one such frivolous excuse is on the tip of their tongue. If not before men, will they not be accessory before God to their death?

Irresponsibility.

To warn faithfully is to be irresponsible. God has further said, "If thou warn the wicked and he turn not from his wickedness . . . thou hast delivered thy soul." Among the ancient Egyptians, physicians were obliged by law to form their prescriptions in accordance with certain recipes, which were contained in the sacred registers, and which had been collected and approved by the most eminent men of the profession.

Should one presume to follow his own judgment in any particular, he was answerable for the event, and in case a patient died he forfeited his life. But, so long as the physician acted consistently with these sacred prescriptions, he was perfectly safe, no matter what was the result. So if the Christian will heed God's declarations in dealing with an unregenerate person he shall deliver his own soul and be able to say regarding the one lost, as Paul did to all, "Wherefore I take you to record, that I am pure from the blood of all men."[1] This we will do, if we

> " . . . Watch for souls for which the Lord
> Did heavenly bliss forego,
> For souls which must forever dwell
> In raptures or in woe."

The Christian's duty is to warn the sinner, the sinner's duty is to heed. If he does not, like Cæsar, who wanted to save the life of Cato, all he can do or say, is, "O soul! Why didst thou grudge me the honor of saving thy life?" That same Cæsar was largely responsible for his own death. We are told

[1] Acts 20: 26.

that he was warned by the soothsayer of the Senatorial conspiracy fostered by Decimus Brutus, but disregarding, he became a victim to the dagger of Casca and others. Archias was responsible for his own death by thrusting a letter of warning into his pocket and refusing to read it while at the banquet, the trap laid for his assassination. Prince Napoleon was responsible for his own death. Being warned by one of the staff of the treacherous Zulus, he persisted in spending ten minutes in drinking his coffee. Within those ten minutes he became a mutilated corpse.

In the village where the writer was ordained, two men lost their lives and doubtless their souls by refusing good advice. One was wicked, cruel, and vicious. One morning there came in the mail a letter printed in red and black ink, with skull and crossbones, headed, "A friend in need, is a friend indeed," with the words underneath, "Help us for humanity's sake." The letter recounted the fiendish characteristics of the man, and was signed by the wife and three

boys, all of whom the writer baptized. This husband and step-father was forbidden, under penalty of death, to visit the home he had wrecked. The State Representative of that district informed him that his life was in jeopardy, but with a fixed determination he started to *clean out* the home. He opened the garden gate. A voice from the house bade him halt. He thrust his hand into his hip pocket, grasped his revolver, when the fire of death blazed from more than one gun, killing him instantly. As the writer looked upon his face and breast black with shot, he felt that that the prophet's words were literally fulfilled, "Whosoever heareth . . . and taketh not warning . . . his blood shall be upon his own head."

The second was a tall, elderly farmer. Responding to an invitation in a religious service he arose, among others, requesting prayers. Stepping up to him, the writer bade him acknowledge his lost condition and throw himself on the mercy of God. He refused. A few years later the writer visited that place and was told that this man,

when dying, called his son to the bedside, and said: "My son, several winters ago, when the preacher requested all who wished to be Christians to rise, I stood. I should have gone farther, but I did not. I 'm lost! I 'm lost!" and thus he died. So near the kingdom, but alas, so far away! Oh, the wail that must arise from the regions where hope never dawns. How true to the Record, "His blood" not only "shall be," but is "upon his own head." And to think that multitudes are still on the same way. Oh, I beseech you, reader, I plead with you, stop them in their mad rush. Warn and plead, entice and enforce if it be possible, for once over the death-line these erring souls are doomed forever.

"In that lone land of deep despair,
No Sabbath's heavenly light shall rise,
No God regard their bitter prayer,
No Savior call them to the skies."

Criminal Negligence:

It is a fact, however, in spite of responsibility and accountability, that there is a criminal negligence on the part of many professed Christians. No words have fallen

from the lips of the Almighty with more weight than these on which this chapter is based, If "thou givest him not warning, nor speakest to warn the wicked"; and yet how many actually neglect to do this very thing. If so, violation of this "serious trust," as Shakespeare said, "is a crime."

Napoleon used to say, "There is a certain crisis in every battle; ten or fifteen minutes, on which the issue of battle depends. To gain this, is victory; to lose, is defeat." "Who will help me to die? Who will tell me how to die?" Such were the words that rang in the writer's ears. Walking the street, a lady approached and said: "Please go and visit Mrs. ——. She is near death's door, and is crying, 'I must die; I cannot live. Who will help me to die? Who will tell me how to die?'" It was a critical moment, but a seeming hindrance arose. Oh, these seeming hindrances, which are sometimes promenaded for an excuse, but which, as Pope said, are "more terrible than a lie; for an excuse is a lie guarded." A few minutes elapsed. Only a few, but precious were

they. The writer hastened. It was too late. On opening the door, lamentations of wailing children fell upon his ears. The woman was dead. How frequently, intentionally and consciously many of us neglect to reprove and help our sinful friends. It is failure to do so that God calls our attention to.

It was a beautiful casket in which lay the body of an only daughter, seventeen years of age. From the mansion to the cemetery was only a short distance, and the mourners walked slowly and sadly behind the carriages which contained the relatives. From the gate the casket was borne by six young men to the side of the open grave, where it was reverently placed. It was a sad funeral, as the girl was as brilliant as gay. She had been ill four days, and delirious from first seizure until three hours before death, when she became conscious. The hymn, the prayer, even the benediction were as mournful as the sounds of the winds on the darkest night at sea. The people stood silent while the grave was slowly filled, and then turned to pass away. Suddenly the teacher of the

young woman broke into almost hysterical weeping. The pastor perceiving her grief, went at once to her home to comfort her. "Why," said he, "did you manifest such unusual sorrow?" She answered, "A month ago I felt impressed to speak to her of her soul, and of the duty to her Savior, but I postponed it, and now she has gone." Then, turning to the pastor, she said, "I hope you have spoken to her." He was silent, but after a while said, "I, too, must confess my sin. When I saw how thoughtless she was becoming, how much more interested in frivolous things, I also was impressed to speak to her of the things of the Spirit; but I postponed it, and she is gone." Taking leave of her, the pastor went to the girl's parents. Of them he tenderly asked if they had ever conversed with her about yielding her heart to God. The answer was, "On her last birthday we remembered that she was not in the kingdom, and said we must speak to her; but other things came up and we neglected it, and now she is gone." Gone! Gone! To witness against parents, pastor, and teacher

has she gone. What an errand! What a testimony!

O fellow-Christian, what has your life been? What is it to-day? Are you at "ease in Zion,"[1] incurring the displeasure of our loving Father in allowing others around you to rush hellward, and your voice, your hand, not lifted to impede their progress? If you are, for Jesus' sake bestir yourself, for the assignment of a throne in heaven or a dungeon in hell to some soul depends on you. Hold back, I beg you, by prayer, the stroke of the destroying angel, and make appeal for the reception of God's Son who brings "life and immortality to light through the gospel."[2] Do it not, and your guilty ear shall catch the note of reproof, your soul shall be rent in anguish by the lightning of God's displeasure, and your hand shall be stained with the blood of others. Do it, and benedictions exceeding in brilliancy those of kingly crowns shall flash upon your brow. Do it, and the years of eternity will roll on in beauty and glory and you will find yourself within an infinite circumference of per-

[1] Amos 6:1. [2] II. Tim. 1:10.

fect action and happiness, of which Jesus, the "King of kings,"[1] will be the center. Till then,

"Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way,
Patiently win them;
Tell the poor wand'rer a Savior has died."

[1] Rev. 19:16.

CHAPTER XI.

An Incentive to a Revival

To WIN souls for Christ is commended and compensated by the One who made them. It is the alphabet of the Christian spirit. The business of the Christian is to make others Christians. Many persons, however, have a mania for accumulating riches, and achieving honor to the exclusion of the noblest occupation of life, which brings the greatest reward.

A duke is said to have placed a stone in the road leading to his palace. He then withdrew to note the action of those who passed by it. People on horseback, in carriages, and on foot came and went. All stopped to look at it. Some merely wondered why it was there, and others said it had no right there, but not one turned a hand to remove it. After a while the duke summoned the people of the neighborhood

to meet him at his house, and when assembled, he led them to the place where the stone lay. Then he removed it. Underneath was found a box filled with treasure, and on it was engraved, "This box and contents are for him who removes this stone." That obstruction was a blessing in disguise. Had the people known it, they would have scrambled to see which would have been fortunate enough to secure it.

Unregenerated souls are obstructions to the establishment of the kingdom of Christ on earth. They impede the progress of the gospel and are dangerous things in the way of the church. "One sinner,"[1] said Solomon, "destroyeth much good." Hence every Christian is under obligation to do his part to see that such is transformed into a benediction. The stone in the road might have filled a place in the building, the sinner a place in God's temple. By winning him to Christ, glory is given to the Master, happiness and usefulness to the saved one, and a rich recompense is laid up for himself.

[1] Eccl. 9:18.

AN INCENTIVE

"Oh, for that power which melts the heart
And lifts the soul on high!
Where sin and grief and death depart,
And pleasures never die."

"He that winneth souls is wise."[1] *"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."*[2]

What an incentive! Luther was once invited to join in a chase, but instead, he caught the hunted hare and hid it under his cloak, because the chase reminded him of the way in which Satan hunts for souls. Soul-winning is soul-saving. Said Ferdinand Sheverca, "The first blessing was when Christ saved your soul, and the second blessing was when God used you to save some other soul." Soul-saving gives happiness to the one who saves and the one saved. God, however, holds forth an eternal reward of honor, of exalted position, of luminous distinction, as an inducement to bring souls to Christ,—"shall shine as the brightness of the firmament . . . and as the stars for ever and ever."

[1] Prov. 11:30. [2] Dan. 12:3.

To win souls demands wisdom. Yea, in all the range of human influence nothing demands more. As the soul of man is the most valuable thing in the world, the wisdom that wins it must of necessity be of the highest and noblest quality.

The word "wise" is from the same root as "wit"—to know. In ancient language, a "wit" meant a "knower," one versed in knowledge, an erudite man; hence a wise man is a knowing man. In the margin, the word "teacheth" is substituted for "wise," and the purpose of religious teaching is, primarily, "instruction unto salvation." To teach effectively, one must know more than the one taught. "Knowledge" is what we know, "wisdom" is what we make of it. Paul speaks of certain men who had "a zeal of God, but not according to knowledge."[1] And

"Knowledge, when wisdom is too weak to guide her,
Is like a headstrong horse that throws the rider."

Zeal is necessary. It may or may not be a blessing. "Absalom aspersed his father's government as a stirrup to help him into the

[1] Rom. 10:2.

saddle," but it was his curse. There is a zeal like that of Jehu's, who said, "Come with me, and see my zeal for the Lord."[1] Too many have zeal without being zealous for the Lord. Self-consuming zeal for Christ is the only commendable kind. "It is good," said the apostle, "to be zealously affected always in a good thing."[2] Zeal, without knowledge, however, is detrimental. It is like a horse without a bridle, a ship without a rudder. Barrow has declared that nothing has wrought "more prejudice to religion, or brought more disparagement upon truth than boisterous and unsensible zeal." "If I had to choose between knowledge without zeal, and zeal without knowledge," said Moody, "I would take the latter." But zeal with knowledge—biblical knowledge—is augmentative. If "knowledge is power," zealous biblical knowledge is irresistible power. One may be wise in the sciences, yet without this knowledge he is practically helpless. He may be ignorant of the sciences, yet, with this knowledge, successful. This knowledge of God's Word is the most effec-

[1] II. Kings 10: 16. [2] Gal. 4: 18.

tive instrument used in the conversion of sinners. It should be stored in the heart, and at the tongue's end ready for use.

The word "wise" means "prudent." In the Hebrew it is *sâkel,* and the essential idea is that of "a clear eye, with a clear outlook." Have you ever noticed how discreetly the successful agent plies his calling? He reads human nature like a book, and adapts himself accordingly. Time, place, conditions are all taken into consideration. His prudence is characterized by sound judgment, discernment, or discrimination. The wise soul-winner will not interrupt a man in his business, at his meals, or when in company. To do so is to make his knowledge useless and his religion contemptible. He will be "wise as a serpent"[1] in his efforts to capture his prey for God. His clear eye will wait for a clear outlook.

The word "wise" means *skill.* The more important the work, the more skill necessary. It is no use to put a blacksmith to mend the mainspring of a watch, or a quack to perform a difficult operation. It is out of

[1] Matt. 10: 16.

their line. They would do more harm than good. An awkward, careless Christian worker is apt to hinder rather than benefit. Tact must be used, as well as talent. In speaking of President McKinley after his assassination, one periodical said: "The best gift he had, next to honesty of purpose, the love for political life, and integrity of character, was tact." Tact may succeed without talent; talent cannot succeed without tact. Talent knows what to do and say; tact, how to say and do it. Henry Ward Beecher tells how two men went on an evangelistic mission. One was a Quaker, the other a young man. Both knew how to preach, but when the Quaker preached, he was listened to with rapt attention, and good results followed his efforts; but when the young man preached, the congregation showed an evil disposition and resented his words. Not able to understand the contrast, the young man asked his Quaker friend the reason. "I will tell thee," said he. "Thee says, 'If you do so and so, you shall surely go to hell.' I say, 'If you don't

do so and so, you 'll surely go to heaven.' We say the same thing, but we say it in a different way." Tact is *touch,* and to come in touch with others, so as to win them to Christ, sympathy must be exhibited, and earnest, tender pleading indulged.

The word "wise" is also connected with the word "winsome." To win, one needs to be winsome. Gentle manners, kind tones, loving expressions must be employed, with unyielding firmness. Harshness impels men to turn and fight. Argument and scolding repel. One need not tell what he believes, but what God says. "Were you ever a fisherman?" asked an aged Christian of a student of divinity. "Yes, I have fished with the rod at the rocks," was his reply. "Oh, but I mean with the net?" "No, I never did." "Well, you need to learn it. And do you know that when it thunders, the fish go to the bottom of the sea?" "Yes, I know that to be a fact." "Well, my young friend, there are very many ministers who don't seem to think of that." It is not like hail, snow, hurricane and tempest that the gra-

cious Word of God comes effectively to the hearts of men. The words that break hearts come from hearts that are broken. Moses said, "My doctrines shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because I will publish the name of the Lord; ascribe ye greatness unto our God."[1]

A Day Scene.

All true Christians are heirs to eternal life, but only the winner of souls is promised to "shine as the brightness of the firmament." All children of God will be honored, but the highest distinction will be accorded those who effect the conversion of others. "Heaven's gate is shut to him who comes alone," sings Whittier, but magnificent the glory beyond human comprehension that shall characterize those who bring others with them.

The brightness of the firmament refers to the day. What a sight to look into the azure sky, with its streaks of gold and silver, inter-

[1] Deut. 32:2, 3.

mingled with variegated blue, and its soft, snowy, white peaks like chalk cliffs rising from the ocean billows! What a brilliancy all round! The shades of green in trees and flowers; the landscape fairly dazzling with brightness. What is the cause of all this? It is his majesty the sun, wheeling his chariot across the sky. You may wonder at his eminence when you consider that the earth on which we live is only eight thousand miles in diameter, while the sun is eight hundred and eighty-five thousand, six hundred and eighty miles, or one and a half million times larger than our globe, and in matter of substance would balance three hundred and fifty-two thousand worlds like ours. Is it any wonder that our firmament is bright as he smiles upon it? Amazing distinctness for the winner of souls!

Sapor, the ancient king of Persia, had an insatiable ambition for honor. He titled himself, "Brother of the Sun and Moon, and Friend to the Planets." To give truth to this appellation, he caused to be erected a magnificent throne, having for a footstool a

globe of glass, on which were artistically represented the motions of the sun, moon, and stars; and to sit clothed in royal robes, and crowned with glittering diadems, above this fantastic heaven, was the highest pinnacle of exaltation to which he could attain. What was vain pomp with him shall be reality to the wise soul-winner. He shall actually sit above the real suns of the glowing firmament, clothed in royal, glittering vestments of heaven, crowned with star-gemmed crowns of purest gold, placed upon his head by the hand of the "King of kings."[1] Do you wish thus to shine?

Souls Multiplied—"Many."

Greater glory than shining like the firmament may be the Christian's. The more work for God the greater the distinction. "They that turn many to righteousness, as the stars for ever and ever. He is wisest that brings the greatest number of souls to Christ. "The amount of wisdom," said Finney, "is to be decided, other things being equal, by the number of cases in which he is

[1] Rev. 17: 14.

successful in converting sinners." A quack may bring about a scare, but sober and judicious people judge of the skill of the physician by the uniformity of his success in overcoming scares and diseases. The most skillful is the one who saves the greatest number. When Sir Astley Cooper visited Paris, he was asked by the surgeon *en chef* of the empire how many times he had performed a certain wonderful feat of surgery. He replied, "Thirteen times." "Ah, but Monsieur, I have done him one hundred and sixty times." "How many times did you save life?" inquired the curious Frenchman, after he had looked into the blank amazement of Sir Astley's face. "I," said the Englishman, "saved eleven out of the thirteen. How many did you save out of the one hundred and sixty?" "Ah, Monsieur, I lose dem all, but de operation was very brilliant." Had a reward been given, which would have deserved it?

Life-saving is the most brilliant work under the sun. The writer once witnessed a thrilling exhibition of this by a United

States life-saving crew. An inexperienced man was fishing with hook and line from an old rickety boat. He was successful in catching a fish, which so excited him that leaping upon the seat and giving one quick jerk to land the fish in the boat, he lost his balance and fell overboard. Excitement prevailed on shore. The fisherman rose, but his boat was beyond reach. He struggled, but sank. In less time than it takes to write it, the life-saving crew had launched their boat and were lifting the oars. Quick, steady, even, strong strokes were made, and just as the man disappeared for the third time, a member of the crew in the prow dropped his oar and, rising, dived beneath the water. On rising he held the limp fisherman in his arms. Both were rescued. Think ye there was applause and congratulations? The huzzas were vociferous. But what of him that saves a soul from death and hides a multitude of sins? Think ye not angels will applaud?

The incentive to shine like stars depends on turning "many to righteousness," or to

be right or righteous. This can only be by turning their thoughts, affections, and lives to Christ. The Christian by his word, pen, life, and unconscious influence can bring about this change in others. C. C. McCabe, as he grasped the hand of a hackman who had conveyed him to his destination, said, "Good-night; I hope to meet you in glory." About midnight his host knocked at his chamber door and said, "Chaplain, that hackman has come back, and says that he must see you." When the rough-looking man, with whip in hand, was conducted to his presence, he said, "If I meet you in glory, I have got to turn around. I have come to ask you to pray with me." The life of Fénelon was so Christlike that Lord Peterborough, who was staying with him for a few days, declared, as he left, "If I stay here much longer I shall be a Christian in spite of myself"; and this, when not a word had been spoken or a solicitation given to become a Christian. Rowland Hill once introduced Doctor Jenner, the discoverer of vaccination, to a nobleman, in these words:

"Allow me to present to your lordship my friend, Doctor Jenner, who has lately been the means of saving more lives than any other man." Doctor Jenner bowed and said with great earnestness, "Ah, would, like you, I could say, Souls!" Souls! That's it! Souls multiplied. It is those who win such that shall shine like stars.

A Night Scene.

If the day is beautiful, so is the night. Under its cover of darkness wicked men commit depredations, but "night unto night showeth wisdom."[1] What an exhibition of grandeur in the firmament above! Constellations of stars—great galaxy of heaven! Majestic monitors! As they twinkle they seem to urge and incite us to perform the greatest work known to man. Night,

> "In her starry shade
> Of dim and solitary loveliness
> I learn the language of another world."

The wise soul-winner is to shine like the brightness of the firmament, the many-soul winner like the stars. This wonderful shin-

[1] Ps. 19:2.

ing depends on the number of souls won to Christ. "One star differeth from another in glory," so all glorified saints will shine, but some in greater degree. Though the sun is a star, yet for majesty, brightness, and length of days, it is inferior to some others. The reason he has such a controlling presence and influence is because he is only ninety-five million miles from us, while Alpha Centauri, the nearest fixed star in the southern hemisphere, is computed to be nineteen thousand million miles away. The pole-star system is more so, being fifteen times as remote, or two hundred and eighty-five thousand million miles, and it shines with a luster equal to that of eighty-six of our suns. Others, like Vega, which emits the light of three hundred and forty-four of our suns; Capella, four hundred and thirty; Arcturus, five hundred and sixteen, are brighter, yet farther away, till at last we reach the great star Alcyone, in the constellation of the Pleiades, which floods the celestial spaces with a brilliancy twelve thousand times that of the ponderous orb which

lights and controls our solar system. The reason that it does not seem more luminous to us is because its distance is twenty-five million diameters of the earth's orbit. These are figures that confound the human intellect, and leave it in a benumbed state.

The illustration, however, is another evidence of God's wisdom. Say, servant of Christ, would you like to shine like a star, yea, like the stars? Then win many souls to Christ. Better than this, he that wins souls shall not merely shine, but shall shine for "ever and ever." The world decays with age, while kingdoms have risen and fallen the stars shine on with brilliancy. Not all, however. The moon is a reflected, rather than a self-giving light. Thirteen fixed stars, according to astronomers, have disappeared in the last few centuries, and by and by the stars shall disappear. God said, "I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light."[1] Joel said, "The sun and moon shall be dark, and the stars shall withdraw their

[1] Ezek. 32:7.

shining."[1] And John, looking into the future, saw the sun "black as sackcloth of hair, and the moon become as blood, and the stars of heaven fell."[2] But God declares that after all these failures the great soul-winner shall shine with undiminished glory for "ever and ever." I ask, Is not this wonderful? Should it not incite each of us to labor with more earnestness, day and night, to enlarge our list of souls won to Christ? What a stake offered! No wonder Paul had such a passion in this line! No wonder Erskine Mason cried, "Great God, what a salary for a Christian minister!"

No Excuse.

So wide is the need, so urgent the demand, so great the responsibility, so sure the success that there is no excuse for not having this wisdom and success. Mark Guy Pearse, speaking through Daniel Quoram, says: "It isn't those who try, but those who try the right way—the wise—that shall shine as the stars. An' as for wisdom, for all it is the rarest thing in the world, bless the Lord,

[1] Joel 2:10. [2] Rev. 6:12, 13.

we can get so much of it as ever we mind to, and all for nothing. 'If any of you,'[1] never mind how dull a scholar he is, or how big a fool, 'if any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.' "

Failure to win souls usually arises from unfaithfulness or indifference. Too many of us may some day feel like the old painter of Siena. After standing for a long time in silent meditation before his canvas, with hands crossed meekly on his breast and head bent reverently low, he turned away, saying, "May God forgive me that I did not do it better!" "There will soon be a crown on my head bright above the sun," said a young lady church-member when departing this life, "but there will be no star in it; I have done nothing." A young man lay dying. He had been saved a short time before. As he faced death, a look of sadness crossed his countenance, and to the question of a friend, exclaimed: "No, I am not afraid; Jesus saves me now! But oh, must

[1] James 1:5.

I go, and empty-handed?" Saved, but not to shine like stars.

"Must I go and empty-handed?
Must I meet my Savior so?
Not one soul with which to greet him;
Must I empty-handed go?"

A Christian young lady dreamed she stood in heaven, where her crown was shown to her, but her joy was marred by seeing no stars. She inquired the reason, and found it was because she had led no soul to Christ. Upon gaining consciousness she set herself to the work of the Master with a devotion and zeal never before manifested.

"Oh, ye saints, arouse, be earnest!
Up and work while yet 't is day,
Ere the night of death o'ertake you,
Strive for souls while still you may."

On the streets of Paris a large crowd had been attracted by the sweet singing of a little girl. A carriage passing, stopped. After a few moments the door opened, and out stepped a gentleman. Pushing his way to the child, he questioned her. He learned that her parents were poor, and that she was

compelled to sing to help in the support of the family. "Would you not like to go with me and be nicely dressed and educated?" asked the tender-hearted gentleman. The child acknowledged she would. Taking her by the hand, the friend in need led her through the crowd, placed her in the carriage, and drove to her wretched home, secured the consent of her needy parents, and then took her to his mansion as his own. Twenty years later, when Madame Rachel shone without a rival in stage circles, this gentleman gave her a reception. Being asked by one in the company what led him to take such an interest in the girl, he remarked, "The day I heard her sing, I saw upon her brow a beautiful star, and, being impressed, I was constrained to take her."

There 's not a soul but may shine with the luster of a star. If one is constrained to save a soul that it thus may shine, how much more than an additional star may be in his crown—that, like a star, he might shine for ever? Ah, servant of God, what nobler work and greater rewards are there than in

saving souls? Go, spend and be spent, that ye might shine and aid others to shine. Go, interrogating and aspiring,

"Will there be any stars in my crown
When at ev'ning the sun goeth down?
When I wake with the blest in the mansions of rest,
Will there be any stars in my crown?

"In the strength of the Lord let me labor and pray,
Let me watch as a winner of souls;
That bright stars may be mine in the glorious day
When His praise like the sea billows roll."

CHAPTER XII.

Personal Work in a Revival

Nothing has been more divinely ordained and gloriously blessed in the extension of the kingdom of grace than personal work. Eternal laurels crown no brow unless earned. "What a man can do," said Carlyle, "is his greatest ornament." "Heaven helps those who help themselves," is a good Anglo-Saxon view of every situation in life, while Tennyson sings:

> "The heights by great men reached and kept
> Were not attained by sudden flight;
> But they, while their companions slept,
> Were toiling upward in the night."

When Robert Stevenson wrote in "The Ebb-Tide," "Seaport towns are full of main-sheet men," he expressed a truth now existing in the church. Too many want the very best without being willing to secure it by earnest endeavor. Their religion is selfish.

They are like Charles Sumner, who, being invited by Mrs. Julia Ward Howe to come to her home to meet a distinguished friend, declined, saying, "I have got to that period where I have lost all interest in individuals." "Why, Charles," said Mrs. Howe, "God has not gotten so far as that." No, nor never will. But many of his professed followers have. Sad the thought, that the greatest, loftiest, safest, and surest work in the redemption of others is sadly neglected. If one-half the zeal and argument used in political, business, and social life, could be transferred into the work of soul-saving, many lives would be like Enoch's, and many families like Joshua's.

Some years ago a picture appeared in a religious paper of a life-boat full of mariners on a rough and glaring sea, around which were many drowning sinners. In the bow of the boat sat General William Booth, of the Salvation Army, reaching out and taking the hand of a struggling unfortunate to pull him into the boat. The grandson of this heroic man picked up the paper, studied

the picture a moment, and then exclaimed: "Is grandpa trying to get that fellow into the boat, or is he just shaking hands with him?" Significant question! Too much of

"Rescue the perishing,
Care for the dying,"

is short-meter poetry, which needs to be transposed into long-meter activity. There is such a thing as being what Sir Walter Raleigh calls "lavish in words and niggard in deed." It is related of the late evangelist, D. L. Moody, that a man rose in one of his meetings and gave his experience. "I have been for five years on the Mount of Transfiguration." "How many souls have you led to Christ?" was the sharp question that came from Mr. Moody in an instant. "Well, I don't know," was the astonished reply. "Have you led any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well," said Mr. Moody, "we don't want that kind of mountain-top experience. When a man gets so high that he can't reach down and save poor sinners, there is something wrong." This experience could not

be if we learned the first principles of our relationship to each other. As we cannot have a chicken without an egg, so we cannot have a redeemed society without redeeming individuals. "True grace," as Matthew Henry says, "hates monopolies, and loves not to eat its morsels alone." This is true in the character of the Christian's Christ, and the characters of some notable followers of that Christ.

"He first findeth his own brother. . . . Philip findeth Nathanael."[1]

The fact is worthy of note that Christ's first disciples were secured through personal work. It was Andrew who found Peter; Philip, Nathanael; Paul, Timothy; and thus the historic *nexus* is maintained, as career chains on to career. More of such work, and conversions would be counted by hundreds rather than tens, and quiet, successful, and continuous revivals would be the result. The reign of heaven would be everywhere, and the glorious millennium soon begin.

Personal work is the demand of the hour. Too many are like the Italian coast guard

[1] I. John 1:41, 45.

who reported to the government of a wreck: "We attempted to give every assistance possible through the speaking trumpet; notwithstanding which, next morning twenty corpses were washed ashore." Words need backing with actions. Dr. Roswell Hitchcock said, "Every Christian must be a witness, every recruit must himself be a recruiter." During the Civil War a raw soldier was sent down to the front from Vermont. Reaching his regiment, he found it on the eve of battle, preparing to charge a battery. When the order came, he rushed with the rest toward the enemy's lines, but when the retreat was ordered, he did not understand the signal, but kept on till he seized a gunner by the collar and started back toward the Union lines, dragging him along swiftly with all his unwasted strength. "Boys," cried he, as he neared his comrades, "there 's plenty of them! Why didn't you each get one?" So, Christian, there 's plenty of sinners who may be captured for Jesus, if you only try.

Personal work! As hand-picked fruit is

the best, so personal effort surpasses much of public preaching and teaching. John Wesley is said to have won sixty thousand souls by personal effort. Dr. Henry Clay Trumbull, who was won to Christ by a letter from a railway clerk, said, "The seeking of a single individual by a single individual has been God's chosen way of evangelizing from the beginning of the Christian ages, even to the present day." Of his own experience, he remarked: "If on one side he puts his ministry as editor of the *Sunday School Times,* and on the same side his preaching as a minister, and on the other side, the balance of his work done for individuals, the individual work will outweigh in importance every other work of his life." Personal work was the secret of success in the life of Harlan Page. He looked upon others as a responsibility resting upon himself. He made it a rule never to be with anybody for fifteen minutes without trying to do him good. The same was true of John Scudder. Each person with whom he became acquainted was marked as an object of inter-

est. He would not approach abruptly, or impolitely, but tenderly and carefully gave counsel. When he entered a family, every member of it shared his Christian thoughtfulness. He overlooked none, and had a word for all, remembering each in prayer. The same was true of John Vassar. With religious literature in his hand and a passion for souls in his heart, "he went about doing good."[1] Of his efforts, Rev. A. C. Dixon says: "Soul-winning was his business All other things, however important, were incidental. He seemed to love people with the very heart of Christ. To him every soul was so infinitely valuable that he could see little difference in people. In Boston he called upon a worldly woman and talked with her about the salvation of her soul, and prayed with her. When the husband returned in the evening, the wife said: "There was a queer old man here to-day, who talked to me about my soul, and before he left, he kneeled down and prayed for you and me." "If I had been here," replied the husband, "I should have told him to go about his

[1] Acts 10: 38.

business." "If you had been here, my dear," quietly answered his wife, "you would have thought that he was about his business."

Personal work, fellow-Christian, is your work, your business. "Wist ye not that I must be about my Father's business?"[1] asked that holy, indefatigable soul-winner. Indeed, Jesus teaches us that one soul is a great audience. In fact, Christianity began with one. On nineteen different occasions Christ sat down and taught one scholar. He ran from cities, evaded mobs, but was willing to lag behind to talk to *one* Samaritan woman. Luke's Acts of the Apostle's is chiefly the narrative of labors by and for individuals. In personal work, "it takes more grace to talk to one man than to a thousand," and it is certainly more effective. People are not saved *en masse,* but individually. "Work," said Henry Drummond, "with units, but above all, work *at* units."

Now, Jesus, according to St. Paul, left "us an example."[2] that we "should follow his steps," "to seek and to save that which was lost."[3] Caste or nationality should not

[1] Luke 2: 49. [2] I. Peter 2: 21. [3] Luke 19: 10.

interfere, for it was a Samaritan woman who declared after one conversation with Jesus, "Is not this the Christ?"[1] Bad characters should not deter, for Jesus made a saint out of the devil-invested Magdalene. Time should not be considered, for it was night when Jesus imparted light to the darkened soul of Nicodemus. Nothing should hinder us in this most important work consigned to our care, but anywhere and to any one we should hasten and exhort:

"Sinners, believe the Savior's word;
Trust in His mighty name, and live."

For, in the words of Addison, "The stars shall fade, the sun grow dim, and nature sink in years, but the soul in immortal youth shall live on, unhurt amidst the war of elements, the wreck of matter and the crush of worlds." The soul live on? Ah, that is not all. It shall represent in heaven or hell the personal influence and interest that helped that soul to its destiny. Then,

"Christian, turn; thy soul apply
To truths which hourly tell,
That they who underneath thee lie
Shall live in heaven or hell."

[1] John 4:29.

Zeal That Searcheth.

To engage in personal work one needs a holy zeal to be successful. He will search and will not rest content until he findeth. What a word is "findeth." What things are wrapped in it! It meant nights of toil crowned with success to Herschel the astronomer; perils of the sea crowned with success to Columbus; hardships and sufferings crowned with success to Stanley in his search for Livingstone; hunger and sickness, persecution and affliction crowned with success to Judson in planting the standard of the cross in Burmah; it meant a broken heart healed and sleepless nights and cheerless days crowned with success to that mother who sought her wayward daughter; and it still means a lost soul won to Christ.

"Findeth!" Three times in five verses of the first chapter of John's Gospel we find this expression. Jesus "findeth Philip."[1] Andrew "findeth his own brother Simon."[2] "Philip findeth Nathanael."[3] The word sometimes insinuates on one hand some-

[1]John 1:43. [2]John 1:41. [3]John 1:45.

thing or some one strayed or lost, and on the other some one searching. Garibaldi was once marching through a mountainous part of Italy with a few of his followers. Not far from their camp they were met by a poor shepherd, who seemed to be in great distress. The general inquired if anything had gone amiss, and was informed that he had lost a sheep, for which he had been searching, and it was a great loss to him for he was very poor. Garibaldi was affected, and commanded his men to help the farmer find the stray creature. Over hills and through valleys they diligently sought without success. At a late hour of the night Garibaldi arose and went in search of the missing sheep. Not making his appearance at the customary hour in the morning, the soldiers peeped into his tent and there saw their leader asleep, with the innocent creature lying at his feet, covered with the general's military cloak. If Italy's emancipator was so zealous in aiding a poor peasant, and was ready to sacrifice rest and comfort to save a sheep, how much more

should we "seek diligently,"[1] till some lost soul is rescued from sin and death?

The word "findeth" sometimes insinuates a "hide-and-seek" game. There are those who lose themselves intentionally. They have no interest in religion and would thank you to let them alone. If they surmise a call or a conversation on the subject of religion, they will elude your presence. What shall be done? Let them alone? No, not if the Holy Spirit has burdened your heart for that one's conversion. Plan, seek, corner, and deliver the message, and God will do the rest. "Uncle John" Vassar was once dining at a farmer's, when he noticed that the son, for whom he had been praying, was absent. He suspected the cause, and, believing it was a sign of the Holy Spirit, he rose from the table and sought him. His efforts for a time were adverse. He called, but received no answer. Going into the barn, he happened to look into a large hogshead, and there saw the youth, who disliked a conversation on religion. "Uncle John" leaped into his retreat, told him of the love of Jesus, prayed

[1] Luke 15:8.

with him, and ere he left that youth was rejoicing in Christ.

This word "findeth" insinuates persistent effort rewarded with success. Thorwaldsen, the great Danish sculptor, was one day found almost in a trance of creative energy. Being asked what had happened, he said: "My friend, my dear friend, I have an idea. I have a work in my head which will be worthy to live. A lad has been sitting for me some time as a model. Yesterday, when I bade him rest a while, he threw himself into an attitude which struck me very much. What a beautiful statue it would make! I said to myself. But what would it do for? It would do—it would do— it would do exactly for Mercury drawing his sword just after he has played Argus to sleep. I immediately began modeling. I worked all the evening, until at my usual hour I went to bed. But my idea would not let me rest. I was forced to rise again. I struck a light, and worked at my model for three or four hours, after which I returned to bed. But I could not rest; again I was forced to

get up, and have been working ever since. Oh, my friend, if I can but execute my idea, it will be a glorious statue." Such interest, such effort, such inspiration to mold a lump of clay that should endure after the artist's spirit had passed away! Would that Christians were imbued with such a desire to seek and bring unpolished souls to that Great Artist, who can make them "after the image of him that created"[1] them. And this they would if, like Drummond, who believed "in the recoverableness of a man at his worst," they had that sublime spirit of hallowed persistency which he had when, according to his diary, he went down every night of the week to the Grass Market to convey a man home past the public houses.

Very significant is the phraseology connected with the word "findeth." Andrew first findeth "his own brother Simon . . . and brought him to Jesus."[2] He began with his own kindred. "We ought," in the words of Dr. Wilbur Chapman, "to begin at the center and work out, then we influence the whole circle." When Andrew Fuller preach-

[1]Col. 3: 10. [2]John 1: 42, 43.

ed to his indifferent church at Kettering on the duty of the church to give the gospel to the world, they became so aroused as to ask, "Is not this gospel that can save the world equal to the salvation of my son, my child?" It is to our condemnation if we cannot influence the members of our immediate family. There is something wrong somewhere if parents bring not their children to Christ, and partner fail to influence partner.

A deep drain was being dug in East London near Victoria Park. Some of the shoring gave way, and tons of earth fell on several men at work. There was much excitement. A man stood on the brink, earnestly watching the men digging out the earth. Presently a woman came up, put her hand upon his shoulder, and exclaimed: "Bill, your brother is in there!" Oh, the sudden change! He threw off his coat, sprang into the trench, and worked as if he had the strength of ten men. Christian mother, your child is dying. Christian wife, your husband is going to ruin. Christian father, your boy is perishing. Don't look on

through curiosity; don't leave his salvation to some one else. God holds you responsible; therefore seek, pray, and bring him to Jesus.

Just as significant is the other "findeth." Philip found Nathanael and said unto him, "We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth . . . come and see."[1] Here 's a search that proved successful, a recommendation and an invitation unsurpassed. There is no room for excuse on the part of the Christian. Where there 's a will to seek, there 's a way to find. Where there 's a blessing experienced, there 's a way to express it, and the expression may be just what another craves. It is said that the late Doctor Adams, of New York, was once impressed to speak to a certain gentleman. He neglected doing so during the day, and between ten and eleven at night, having the same impression, went to his home, to be saluted with the words, "I have been hoping you would come all day." That night that gentleman was led to Christ. Dr. George

[1] John 1:46.

PERSONAL WORK

Pentecost once ventured to speak to a very great man on religious matters, at the close of which he apologized for his impertinence. The answer was a warm grasp of the hand, with the advice, "Don't ever hesitate to speak to any man about his soul. I have been longing for twenty years to have some Christian speak to me. I believe there are thousands of men in this city who are in the same condition that I am, carrying an uneasy conscience and a great burden on their souls; not courageous enough to seek instruction, yet willing enough to receive it."

Result of Successful Personal Work.

Beautiful and blessed the result and influence of the personal work of Andrew and Philip. It was far-reaching. Andrew was only a poor, unlettered fisherman. No instance is on record when he preached a sermon, but he led to Christ a man who did all these things. Without an Andrew there would have been no Apostle Peter. Of Philip, the same may be said. He, too, is little known. He was the fourth of the apostles

who attached himself to Jesus, and the greatest thing recorded in his favor was that he found Nathanael, "an Israelite indeed, in whom is no guile."[1]

Our interest in others may be unknown to the public, but they may rise to command the admiration of the world. For

> "Who works the best, his simplest duties heeds;
> Who moves the world, first moves a single soul."

Parmenides was once reading a philosophical discourse before a public assembly at Athens, and, observing that with the exception of Plato the whole company had turned their backs upon him and left, he nevertheless continued to read on, saying that Plato alone was a sufficient audience for him. Commanding the attention of Plato, he had the attention of thousands. John, the aged and gentle apostle, meets Justin Martyr in his youth, walking on the seashore, meditating on the deep mysteries of being, and shows him Christ, the solution of all. He, in turn, presents Christ to multitudes. The peddler who placed in the

[1] John 1:47.

hands of Richard Baxter a little book, which was the means of his conversion, is nameless, but the memory of "Saint's Rest," which led Philip Doddridge and, subsequently, Wilberforce to Christ is revered the world over. The aged minister who placed his hand on a boy's head in a Scottish church and, between his sobs, said, "God bless you, my boy, you may be a missionary," is also nameless, but Robert Moffat is known in missionary annals. Thomas Scott, the commentator, calling at the house of young Carey's employer, became interested in the "sensible-looking lad" with leather apron, and by this personal contact led him to see his need and to put his trust in Jesus. India speaks of the result. The lady who picked up a street Arab and led him to a Sunday school is unknown, but the name of Amos Sutton, one of the founders of the Telugu mission, is held in great veneration. Dr. Lyman Beecher once preached to a single individual in a little schoolhouse in Ohio. Years after he met his auditor, and was informed that the sermon that night led

him to Christ and to the ministry. An unknown Christian student led a profligate Prussian youth to a prayer-meeting, and George Müller, who "robbed the cruel streets of victims, the jails of felons, the workhouses of helpless waifs," will long be remembered as the man of prayer and faith. A kind word and a hearty handshake brought a white-haired, low-browed boy to Christ in Cadiz, Ohio. In after years that boy was the clear-brained, sweet-spirited, silver-tongued Bishop Simpson. A Presbyterian elder, sitting beside a little boy in the college chapel at Carlisle, Pennsylvania, spoke of Christ's love to him. Who he was, I know not, but that boy was the consecrated Alfred Cookman, who died shouting, "I 'm sweeping through the gates, washed in the blood of the Lamb." Joel Stratton was a humble and unnoticed man, but John B. Gough, whom he found, became the trumpet-voice of temperance. Robert Eaglen was a plain, uncultured "Primitive Methodist" preacher, but lo, he "findeth" Charles H. Spurgeon, and Spurgeon's words have gone

to the ends of the earth. Edward Kimball, an obscure Sunday-school teacher in Boston, influenced Dwight L. Moody to become a Christian, and the latter stands immortal as one of the greatest evangelists of the nineteenth century.

Thus the number might be multiplied. We never know the good we may accomplish by speaking a word for Christ. Ten minutes' conversation led Rev. F. B. Meyer into the path of service. We cannot tell what change may be wrought by a kind embrace or handshake. "It was not so much what he said," was the remark of a costermonger, when speaking of the interest taken in him by the Earl of Shaftesbury, "but he put his arm around me and said, 'Jack, we 'll make a man of you yet.' " When Carey finished his celebrated missionary sermon, he took Andrew Fuller by the arm and asked, "And are you, after all, going to do nothing?" That is the great question I propound at this time. Knowing what you do, seeing what you see, are you, after all, going to do nothing? Answer this important question.

But I hear some one say: "I would, if business were not so pressing." What! William E. Gladstone, crowded with political cares, sought out and led two notorious, intemperate young men to Christ, one of whom became a minister. Kingman Nott, according to his diary, "resolved to converse during the term with every unconverted student in college upon personal religion." Harlan Page, pressed with work and battling with ill-health, led over a hundred and fifty young men and women into the church. You can do the same. "I would," another says, "if I had the gift of speech and prayer." Indeed! John Wesley started a movement on his knees, by gathering others of his class about him. You can do likewise. "I would," replied a third, "if my social standing would permit." Nonsense! The daughter of William E. Dodge had social prestige, but she consecrated that with her wealth and time to solve the problem of the New York poor; and what reason can you give for not consecrating time, means, and service to God?

Andrew Murray relates that in South Africa there was an infidel blacksmith, with whom no one could deal. One day the minister sent the elder of the church, a clever and pious man, to see him. He argued, but could not convince him. But there was an old farmer, who had prayed many years for this infidel. Early one morning he took his horse and rode to see this man, who greeted him thus, "Well, what brings you here at this hour?" The old farmer stammered badly, and when thus addressed could not utter a word. The infidel laughed. This made matters worse. At last the old man burst into tears, and stammered out, "I 'm so anxious about your soul," and hurried away. Those words, and the earnestness of the farmer, won the blacksmith to Christ. How true, in Richard Cecil's words, "the warm, blundering man" may do more than the "cold, correct man," and of a surety "he that goeth forth"[1] with stammering tongue, timid heart, "and weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

[1] Ps. 126:6.

REVIVAL THERMOMETER

"Go, then, ever weeping, sowing for the Master,
Tho' the loss sustained our spirit often grieves;
When our weeping 's over, He will bid us welcome,
We shall come rejoicing, bringing in the sheaves."

CHAPTER XIII.

Joy Through a Revival

JUST as awe and sublimity are produced by looking up or down some Mont Blanc, so are sorrow and joy in a revival. The latter succeeds rather than precedes the former. Depression of soul, humiliation of spirit, agony of heart are the birthpangs of a revival, while the result is thanksgiving to God because of a reënlivening among Christians and conversion among sinners. One must travail in soul before he can rejoice over the new-born. An experience of storm produces appreciation of calm; hunger, food; poverty, riches; and prayer, praise. "Weep" is the vernacular of earth; "rejoice" is the vernacular of heaven; the sorrow "may endure for a night, but joy cometh in the morning."[1]

When the proposition to lay an Atlantic cable was made in the fifties, men

[1] Ps. 30. 5.

doubted its practicability. Eminent engineers declared it was beyond the resources of human skill to lay a line two thousand miles in length. Robert Stephenson shook his head and predicted failure. Cyrus W. Field thought it could be done, and it was done. But did you ever consider the expense of money and time, the snapping and losing of the cables, the disgust of some of the directors, whose faith not only wavered but broke, until on August 17, 1858, there flashed through the ocean the message, "Europe and America are united by telegraph. 'Glory to God in the highest; on earth peace, and good-will toward men' "? Then did the agony attending former failures, the smarting under criticism, the weariness produced by exertions, the awful tension of the promoters give way, and the people of England and America became frenzied with enthusiasm. In monarch's hall and peasant's hut, among men of commerce and producers, there was unbounded joy.

We have heard of the great Central Pacific Railway which spans the continent and

unites the Atlantic and Pacific oceans. When that road was finished a great celebration was held at the place where the lines connected. The last bolt to be driven was one of gold, to which was attached an electric wire. At one end it was connected with a bell at the Capitol at Washington, and at the other end to a fire-bell in San Francisco. The stroke of the sledge-hammer that drove the nail caused the two bells to ring, and East and West were jubilant with gratulations. So, when a soul is born into the kingdom, thus connecting earth with heaven, and time with eternity, there is great joy.

"For a soul is rescued from his sinful way,
And is born anew, a ransomed child."

"Likewise joy shall be in heaven . . . joy in the presence of the angels of God over one sinner that repenteth."[1]

Joy.

Joy is a delight of the mind. It makes one optimistic. It may or may not be holy, beneficial, eternal. The joy of Israel when dancing before the holy calf was sinful; that

[1] Luke 15:7, 10.

of David before the ark, good. The joy of Julius II., when ill of a fever, because auxiliary forces were coming to him from the King of Spain was so great that it entirely cured him; but the joy of Pope Leo X., on hearing that Milan was taken, came so suddenly that it was the cause of his death. "The joy of the hypocrite *is* but for a moment,"[1] said Job, but for Christians "everlasting joy shall be upon their head."[2] Of the latter, earth cannot give, nor can it

"... Destroy
The soul's calm sunshine and the heartfelt joy."

Joy is so real a thing that it transforms feeling. It turns darkness into light, mourning into laughter, and converts a prison into a palace. "My servants,"[3] said God, "shall *sing* for joy of heart." Ezra tells us that when the foundations of the temple were laid, some *"wept* . . . and many *shouted* for joy."[4] Jesus, speaking of the perilous days to come, exhorted, "Rejoice ye in that day, and *leap* for joy."[5]

"One hour of joy dispels the cares
And sufferings of a thousand years."

[1]Job 20:5. [2]Isa. 51:11. [3]Isa. 65:14. [4]Ezra 3:12. [5]Luke 6:23.

JOY

Joy is of degrees. It is from God, for He "giveth to man . . . joy";[1] and is one of the "fruits of the Spirit";[2] but it can be only entertained and enlarged by having "joy in the Holy Ghost,"[3] which results only from consistent living and active service in the work of God. "Joy in God," says Maclaren, "is the strength of work for God, but work for God is the preparation of joy in God." We read that "the meek shall *increase* their joy in the Lord."[4] The disciples who witnessed the ascension of Christ "returned to Jerusalem with *great* joy."[5] The wise men, when they saw the star, "rejoiced with *exceeding* great joy."[6] David declares in the presence of God "is *fulness* of joy."[7] Peter writes of a "joy *unspeakable* and full of glory."[8] And Jesus says, "These things have I spoken unto you, that *my joy* might remain in you, and that your joy might be *full*."[9] Victor Hugo never wrote lines which strike a truer note than when he said,

[1]Eccl. 2:26. [2]Gal. 5:22. [3]Rom. 14:17. [4]Isa. 29:19. [5]Luke 24:52. [6]Matt. 2:10. [7]Ps. 16:11. [8]I. Pet. 1:8. [9]John 15:11.

"Be as a bird,
A moment lighted on a twig that swings;
He feels it bend, but sings on unaffrighted,
Knowing he hath wings."

Angelic Joy.

Joy is not confined to earth. Heaven knows all about it, and angels participate in it. According to the Hebrew word *malak* and the Greek *aggelos,* "angel" means "messenger" or "agent." In this sense it is used nearly three hundred times in the Scriptures. Nowhere is their history given, but from various passages we learn that they are numerous, intelligent, holy, happy, and deeply interested in the welfare of the human race. They are beings of exalted character and surpassing glory, and have ministered in every age of the world to the devout of God. Three great annunciations of truth have they made. The first when Christ was born, an angel's voice rang out on the stillness of the night air: "Unto you is born this day in the city of David, a Savior, which is Christ the Lord."[1] The second when Christ rose from the dead, "Fear

[1] Luke 2: 11.

not ye,"[1] said one to the women at the sepulcher, "for I know that ye seek Jesus, who was crucified. He is not here, for *he is risen.*" The third, when Christ ascended, and His disciples were looking heavenward, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven *shall so come in like manner as ye have seen him go into heaven.*"[2]

Besides three great truths proclaimed, we find three things that produced great joy among them. The first, when the foundations of this world were laid, we read, "The sons of God shouted for joy."[3] The second, at the nativity of Christ, "I bring you," said one to the shepherds, "good tidings of great joy, which shall be to all people."[4] "And suddenly there was with the angel a multitude of the heavenly host praising God"[5] with the first "Gloria." And third,

"There is joy among the angels,
And their harps with music ring,
When a sinner comes repenting,
Bending low before the King."

[1] Matt. 28: 5, 6, 15. [2] Acts 1: 11. [3] Job 38: 7. [4] Luke 2: 10. [5] Luke 2: 13.

What! A *sinner*. O reader, utter it tenderly and prayerfully. A sinner! You frequently lisp it, but did you ever consider it? Divide the word into two parts, sin-*ner*. Sin—that which goes back before mankind was created. Back to the time when Satan vied with jealousy the power of Jehovah and rebelled against His authority. *Sin*-ner—one who sins, a wilful violator of God's law, and with man that goes to Eden, when our parents disobeyed the mandate of Jehovah, "But of the fruit of the tree which is in the midst of the garden ye shall not eat of it, neither shall ye touch it."[1]

There is not a word in the English language which is a greater synonym of crime, rebellion, and sorrow. In it every evil may be included. A sinner literally is God's enemy. He is the saddest sight that heavenly or earthly eyes ever beheld. Were he not, would God have loved him enough to give Jesus, and would Jesus have died to save him? Were he not, would his Christian fellow-men sacrifice means and health to seek his salvation? Say, my reader, what is the

[1] Gen. 3: 3.

saddest sight you ever saw? The writer has seen a bright young crippled lady, with arm bound to her side, which otherwise would revolve like a wheel—the result of a father's brutality. A wife bowed in grief over a suicide husband; a father and son, a mother and daughter in the same casket; a poor sailor with broken back, wrapped in a sail, tied to a board and weighed down with iron, buried at sea at the midnight hour, without a relative to shed a tear or a minister to offer a prayer. But sadder still is an individual made in the image of God, passing through life with that image marred by sin, —created by God, yet not of God. A resident of earth, yet an outcast of heaven, choosing death rather than life, and the curse of God rather than the blessing of God. Tell me, is not a sinner truly a sad spectacle?

The picture changes. A transformation takes place. Joy is mingled with sorrow. The sinner is here described as *repenting*. This is cause for congratulation. If joy is produced by a convalescent, how much more

when a sinner seeks to become a saint? If there is much included in the word "sinner," so is there much in the word "repenting." Our English, Latin, Greek, or Hebrew language gives us only a partial meaning of the word, but unite these, and we see the significance and blessedness of it. In English, it is defined as "sorrow or regret for what has been done or left undone, by one's self; such sorrow for the past as leads to amendment of life. In the Latin it is *pœnitentia,* or "pain," a contrition so deep that it produces pain of the mind. In the Greek it is *metanoia,* or "change of mind," as the prodigal had "when he came to himself."[1] In the Hebrew it is *teshshubba,* or "a returning," like this same prodigal who "arose and came to his father,"[2] and like those of whom Peter wrote, "Ye were as sheep going astray, but are now *returned* unto the Shepherd and Bishop of your souls."[3] One readily sees that such repentance is not that superficial, half-hearted kind so often exhibited, but that which produces suffering of the mind for wrong committed, a change of that mind

[1] Luke 15:17. [2] Luke 15:20. [3] I. Pet. 2:25.

to do right, a turning unto man to repair the wrong done, to make restitution, to "cut off the entail of sin," and a turning unto God for forgiveness and salvation. Such repentance is genuine, and makes the angels rejoice.

The sinner is denominated as *one*. God saves by ones. Just as Esau asked his father if he had "but one blessing,"[1] so there is but "one offering,"[2] "one fold, and one Shepherd,"[3] "one Lord, one faith, one baptism, one God and Father of all,"[4] and this only to the one that repents, "even as ye are called into one hope of your calling."[5]

One! But how important and useful that one may be. One Moffat, but through him a continent opened for Christ. One Howard, but prisons renovated and prisoners relieved. One Müeller, and orphans gathered from the streets. One Gough, and hosts won from the cup. One Moody, and thousands brought to Christ. One child, but that one is a soul saved, plus a life, not simply a unit but a multiplication table. Some

[1]Gen. 27:38. [2]Heb. 10:14. [3]John 10:16. [4]Eph. 4:5, 6. [5]Eph. 4:4.

"... Believe in figures. I do not.
Where do all large ideas, all great aims,
All schemes that uplift humanity, have birth?
In the majority? Ah, no, my friend,
In the minute minority of one.
In God, heaven, man, *one* is best."

Place of Joy.

Joy, like flowers that bloom, may be transitory; but the effects, like the perfume, remain to sweeten one's whole existence. Everything earthly is changeable; only things heavenly are eternal. Jesus, speaking of a repenting sinner, designates the place and characters where joy predominates and endures. "Joy shall be in heaven," and "joy in the presence of the angels of God." How beautiful these expressions! Though distinguishing certain beings and a certain locality, how much more is included!

There must be, of necessity, joy in the *sinner's heart.* Nothing is more natural. What calm is after storm, health after sickness, wealth after poverty, so is transformation of feeling, desires, and intentions from wrong to right, and evil to good.

Joy! No one has greater cause than he. Like Sir James Simpson, the well-known discoverer of chloroform, who, when questioned as to the greatest discovery he ever made, replied, "That I have a Savior."

Joy! Being delivered from condemnation and "made free from sin, and become a servant to God, having his fruit unto holiness, and the end everlasting life,"[1] he can praise Christ as did the man whom Washington delivered from death: "God bless him. Every drop of my blood says, God bless him."

Joy! Like the rescued reckless, slave-hunting Newton, who preached on Sundays to rich bankers and titled ladies in London, and on week-day evenings would sit on a stool in his blue sailor jacket and talk to the poorest and most wicked who came to visit him, he can say, in substance, "I was a wild beast on the coast of Africa once, but the Lord Jesus caught and tamed me."

Joy! Mithridates, king of Asia, became deeply interested in an aged musician who performed for him. One morning, on aris-

[1] Rom. 6:22.

ing, the old man was greeted with tables richly laden with vessels of gold and servants holding rich garments. At the door was a magnificent steed. He was informed, as was the sinner, all things "are yours."[1] He was dumbfounded. But learning that a rich inheritance had been bestowed upon him by a wealthy man, he accepted the robe, mounted the horse, and, riding through the city, cried, "All these are mine! All these are mine!"

Can there be less joy in a converted sinner's heart if he takes Christ at His word? Nay, for he answers, "Thy word is unto me a joy and the rejoicing of mine heart."[2] Why? Because "all things" are his, "whether of the world, or life, or death, or things present, or things to come."[3] He is "an heir of God through Christ,"[4] "according to the hope of eternal life,"[5] "of the kingdom which Christ hath promised to them that love him."[6] What relationship! Moses adopted into Pharaoh's royal family never had such honor. What exalted posi-

[1] I. Cor. 3:21. [2] Jer. 15:16. [3] I. Cor. 3:21, 22. [4] Gal. 4:7. [5] Titus 3:7. [6] James 2:5.

tion! David raised from a shepherd to be king never enjoyed such distinction. What wealth! King Edward, sovereign over a continent, a hundred peninsulas, five hundred promontories, a hundred lakes, two thousand rivers, and ten thousand isles, never had such riches as awaits the humblest saint in the kingdom of Christ. It is enough, therefore, to make the sinner transformed into a child of God rejoice, for things promised dissolve into a consciousness of things realized, which makes him sing,

"How sweet the joy that fills my soul!
Christ is my Redeemer;
His precious blood has made me whole,
Christ is my Redeemer;
My sins were all upon Him laid,
A full atonement He hath made,
For me He hath the ransom paid;
Christ is my Redeemer."

There must be joy in the *worker's heart.* Paul calls his converts the "crown of rejoicing."[1] I doubt not but Stanley experienced almost as much joy in the discovery of Livingstone as Livingstone did in being discovered. What sorrow for Robert and Mary

[1] I. Thess. 2: 19.

Moffat, who toiled in Africa for ten years without a convert, but how quickly the sorrow faded when the natives began to give themselves to God! If the one brought to Christ is made happy, surely there is happiness for the one who brought him.

In May, 1864, while a storm was sweeping over Lake Michigan, a vessel was seen a few miles from Chicago, in great distress. It was rapidly drifting toward the sand-bars a little south of the bluff on which the Northwestern University is situated. In a short time a crowd of students and townspeople of Evanston had gathered upon the shore, watching the dismantled vessel as it strained upon the sand-bar. Five half-frozen men were seen clinging to the wreck, over which every wave dashed with fury. What could be done? There were no life-boats, and a skiff would be wrecked in a moment. Among those who witnessed the mute appeal of the sailors was a student, now known as Bishop Hartzell. Some years before he had found his way to Evanston from the farm and home where he had lived

and worked until he was seventeen years of age. By dint of strenuous effort he had worked his way through the university, and was now a student in the theological seminary. Young Hartzell was physically strong and vigorous, and swimming was one of his favorite diversions. Going up the shore a couple of hundred yards he took off his heavier garments, and tied the end of a stout cord about his waist. The crowd watched with breathless interest as the young student met the first onset of the breakers. The undertow was so strong that in a moment the heavy woolen socks were torn from his feet. But his long practice stood him in good stead. Diving and springing as best he could through the breakers, he made progress, and finally reached the mast, which had fallen toward the shore. Clinging to this with feet and hands, he managed to slip along until he caught the foundering vessel. The captain, as he reached out his hand to the heroic student, could only say, "God bless you! You 're a man!" A rope was fastened to the mast and

arrangements made to transfer the half-frozen sailors to the shore. "You go first," said the captain to young Hartzell. "No," was the reply. "I shall be the very last." Helping the men one by one, he did not leave the deck till he had seen them all safe on shore. Think ye not there was joy in his heart when he beheld those whom he had saved rejoicing? How true, "He that goeth forth and weepeth," said David, "bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."[1]

"Go, then, ever weeping, sowing for the Master,
Tho' the loss sustained our spirits often grieves;
When our weeping 's over, He will bid us welcome;
We shall come rejoicing, bringing in the sheaves."

There must be joy in the hearts of *Christian loved ones.* A family divided is cause for deep regret. How sad the household in which social and business interests are one, and the religious are divided! Yet how prevalent this condition. No tie is stronger than the family, yet as no chain is stronger than its weakest part, no family is secure till every member is a Christian. Alas, the

[1] Ps. 126:6.

Christless homes in *Christian* America! Few guest-chambers for the Master, few family altars, few fathers praying and pleading for and with their children, few families attending church in a body. Is it not a sad commentary on the conditions of the times? What is needed and what we must have is an activity and permanence of Christian environment as well as a profession of a Christian life. The parents are responsible for the religious atmosphere of the home, and when children develop into wild and wicked persons, nine times out of ten it is because of the loose, non-Christian life and training of the parent. Oh, for the day when parents will make the declaration of Joshua, "As for me and my house, we will serve the Lord."[1] Such

> " . . . Parents may in covenant be
> And have their heaven in view;
> They are not happy till they see
> Their children happy, too."

Oh, the joy that comes to the Christian members of the family by conversion of one of their members. "My brother and I

[1] Josh. 24:15.

toiled," said a hard-working man to the writer, "to give W—— a start in life. He is now governor of the State." How much the joy of that wife who, with tears, exclaimed, "I prayed for forty years for my husband, and he was converted last night." Or, as I have witnessed, parents happy beyond measure because a son or daughter had been born into the kingdom.

When that noble woman, the wife of William Booth, died, people of all classes paid a last tribute as she lay in state. Queen Victoria sent a representative. Lords and ladies, rich and poor, congregated to bless her memory. In the long line came a woman carrying a child in one arm and leading an older one by the hand. When she reached the casket she put the baby on the floor, loosed the clasp of the child's hand, and then stooped to kiss the glass which covered the face. By this she stopped the passing of the throng. The guard, stepping forward, took her by the shoulder and said, "You must move on; you are stopping the people." Looking at him a moment, she

turned toward the surging crowd and cried, "My friends, I will not move on! I have walked sixty miles and carried my baby, that I might look upon this woman's face. She saved my boys from hell, and I have a right to look and weep." Then bending down, she kissed again and again the glass covering the face, while the people sobbed in sympathy with her. What prompted her thus? Means, position, notoriety? No. It was the reformation of her boys. Mrs. Booth was the instrument under God, but who can estimate the happiness of that mother's heart? Sixty miles could not measure it, nor scales weigh it, nor philosophers bound it. It was joy like unto the angels.

There is joy *among the angels in heaven.* How great the influence of man and earth on angels and heaven. Did you ever think of it? Evil influences affect hell, good influences, heaven. Wicked persons delight devils, good persons, angels. "Joy in the presence of the angels!" Among them, as well as in their presence. According to this,

they are subject to feeling. It may be they conceive the eternal misery a saved soul escapes, the good he may do, or the exaltation that comes through the exemplification of the mercy of Christ. For

> "Joy never feasts so high
> As when the first course is of mercy."

Beautiful is the thought that angels are deeply interested in the salvation of the lost, therefore they must be interested in revivals, for the greater number brought to Christ are through these special means of grace. This is manifest by what the apostle declares, "Of which salvation the prophets have inquired and searched diligently . . . which things the angels desire to look into."[1] Is it any wonder, then, that they rejoice when a sinner becomes a saint, a child of Satan a child of God?

Not only angels, but Jesus says, "There is joy in heaven." That includes all who live there. Much is said in the Bible about heaven, but more how to get there. Few are the words more charming than this. As a condition or place, it includes more than

[1] I. Pet. 1: 10-12.

any other. It is the unsurpassed cathedral to Wren, the beauty of perfectness to Angelo, the loftiest realms of music to Handel, love to Wilberforce, rest to Hall, peace to Gordon, but "My Father's house" to Jesus. What is heaven? I answer, It is Christ. The "Light" to Milton, the "Sound" to Beethoven, the "Only Rock" to Agassiz, the "Emancipator" to Lincoln. Christ the Son, the Man, the God, the God-man, the man-God.

O my brethren, it is ours to gage angelic happiness. There are few means more effective in commending the religion of Christ to others, and by winning such to Christ to make angels rejoice and heaven be glad, than revivals. Should we not go forth with smiling face, cheerful words, warm hand-grasps to win souls to Christ, that in return at the coronation of the King we, too, may be filled with fullness of joy?

"Perchance in heaven one day to me
Some blessed saint will come and say,
'All hail! beloved, but for thee
My soul to death had fallen a prey';
And, oh, what rapture in the thought!
One soul to glory to have brought."

REVIVAL THERMOMETER

In the year Queen Victoria was crowned there was held a series of festivities, closing with the performance of Handel's "Messiah." It was customary for the auditors to rise when a certain part of this oratorio was sung. The queen desiring to hear it, was instructed that for her to rise would be a great violation of court etiquette, as it was the prerogative of royalty to remain seated when the multitude stood. So, when the chorus began, and the whole multitude rose, the queen, desirous to testify for Christ, yearned to stand, but remembering her instructions, retained her seat. As the singers went on,

> "Hallelujah! Hallelujah! Hallelujah!
> For the Lord God omnipotent reigneth."

The queen almost had to take hold of the sides of her chair to keep from standing up; but when they reached the magnificent passage,

> "King of kings
> And Lord of lords,"

the queen forgot her court instructions and the manners of royalty. Meekly rising to her feet, she folded her arms over her breast,

and bowed her crowned head, as we will do in the presence of our Lord, when the whole ransomed host will join with angels in the song,

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

And What?

Not what more can, but what more shall be said? Like Sir Isaac Newton, the writer is compelled to confess that this "great ocean of truth lies all undiscovered before me." Yet enough has been written, which, if strictly cherished, will produce a reviving in the reader's life and in the life of the churches which are willing to adhere to the principles herein advocated.

Have we not read of the masterly plan of Napoleon to defeat the Austrian army at Marengo? Rain having fallen, the river Po, fed by the streams from the gorges of the Alps, could not be crossed in time, and Na-

poleon reached the field to see his brave soldiers in retreat. Just as the day was lost, Desaix, the boy general, came sweeping across the field at the head of his cavalry and halted near Napoleon. In the corps was a drummer boy, whom Desaix had picked up on the streets of Paris. As the column halted, Napoleon, noticing him, cried, "Beat a retreat!" The lad moved not. "Boy, beat a retreat!" cried the commander with emphasis. The boy stepped forward, grasped his drum-sticks, saluted the general, and said, "Sire, I don't know how. Desaix never taught me that; but I can beat a charge. Yes, sir, I can beat a charge that would make the dead fall into line. I beat that charge at the Pyramids once, I beat it at Mt. Tabor, I beat it at the bridge of Lodi; shall I beat it here?" The answer, the courage, the fact that defeat might be turned to victory aroused the Corsican, and he cried, "The old charge of Lodi and the Pyramids! Yes, beat it." A moment later, and the corps followed Desaix, and keeping step to the furious roll of the boy's drum, they

swept down on the hosts of Austria. It was as grand as awful. The dead piled up, but victory perched on the banner of Napoleon. When the smoke cleared away, it is recorded that the boy was seen still marching on, beating his furious charge.

O believer in Christ, it seems the time was, when the church fought more valiantly than now. When it could boast of crossing the threshold of monarchs, when it sat down and confronted philosophers and skeptics who deigned to repudiate the most vital truths; when brethren "had all things common,"[1] and the glory of God was man's first concern. Whether this be so or not, cast your eyes over the field to-day. The Church, the Truth, the Faith is being assailed.

"The mighty host is advancing,
Satan leading on;
Mighty men around us falling,
Courage almost gone";

hence the mission of this book is to sound the cry, "Beat the charge!"—the charge of the cross, the charge of the Christian's commission, the charge of the primitive fathers

[1] Acts 2:44.

against sin and Satan: "Fight the good fight of faith,"[1] until "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."[2]

Grant that a revival interest has been aroused, men and churches getting nearer God and souls are being saved, the question arises, Is not there much yet to be done? The birth of a child is a great event, but is not the training of that child greater? The permanency of a revival is in having those "born of the Spirit"[3] unite with the church. They must then be properly instructed, and urged to give their experience, like David, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."[4] After this they must be sent forth to do their share of the work, so that in the shades of eventide of life, Jesus may say, when He makes up His jewels,

"Burdened gleaners, thy sheaves I see;
Indeed, thou must a-weary be;
Singing along the homeward way,
Glad one, where hast thou gleaned to-day?"

Ah, fellow-worker, it will not be hard to

[1] I. Tim. 6:12. [2] Rev. 11:15. [3] John 3:5. [4] Ps. 66:16.

tell, or difficult to show one's success. The sheaves will speak for themselves. What a harvest-home! What shouts of triumph then! What hallelujahs! What greetings and thanksgivings! As one desirous of the salvation of others through your salvation, of the reviving of others through your reviving, I pray that you may live near Jesus, that the Holy Spirit may comfort, guide and bless, that you may be faithful and fruitful. May our Father

"Bless us here, while still as strangers
Onward to our home we move;
Bless us with eternal blessings
In our Father's house above;
Ever, ever,
Dwelling in the light of love."

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